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Lange on the Gospel of St Matthew.
VOL. I.

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MDCCCLXI.

THEOLOGICAL AND HOMILETICAL COMMENTARY

ON THE

GOSPEL OF ST MATTHEW.

SPECIALLY DESIGNED AND ADAPTED FOR THE USE OF MINISTERS AND STUDENTS.

FROM THE GERMAN OF

111734

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THEOLOGICAL AND HOMILETICAL INTRODUCTION

TO

THE NEW TESTAMENT.

§ 1.

THEOLOGY, or the scientific knowledge of the Christian religion generally, may, according to its historical and scientific character, be arranged under two great divisions,—*Historical*, and *Theoretical* or *Systematic* Theology, taking these terms in their widest sense. *Historical* Theology may again be ranged under the following three sections:—1. *The History of Revelation*, or *of the Kingdom of God*, which forms the basis of the whole system; 2. *The History of the Records of Revelation*, or Exegetics in the wider sense; 3. *The History of Revealed Religion*, or Ecclesiastical History. In the same manner, Systematic Theology may be divided into three sections:—1. The System of Christian Doctrines, or Dogmatics; 2. The System of Christian Morals, or Ethics; 3. The System of Christian Polity, or Practical Theology.

§ 2.

From this analysis, we infer that the materials from which to construct a theological and homiletical Introduction to the

Sacred Scriptures, must be derived partly from the history of revelation, partly from that of the records of revelation, and partly from practical theology,—our selection being always made *with special reference to the practical, homiletical, and pastoral objects in view*.

§ 3.

Before proceeding with our Introduction to the New Testament, we must premise—at least in brief outline—what may be termed a General Introduction to the Scriptures. The special introduction to the Old Testament may be left for another occasion, not merely because our present task is connected with the New Testament, but because, as Christians, we proceed from the New Testament to the Old, and not *vice versâ*. It is scarcely necessary to add, that we cannot enter upon detailed scientific investigations or discussions. It must suffice to communicate, in briefest form, the results obtained by modern criticism, and to indicate the works which may aid the reader in reviewing these results for himself, and, if requisite, correcting them.

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§ 4.

Accordingly, we shall have to preface this portion of our Commentary, 1. By a General Introduction from the theological and homiletical point of view; 2. by a Historical and Exegetical Introduction to the New Testament in general, and to its various parts; 3. by a General Homiletical and Pastoral Introduction; 4. by a Homiletical Introduction to the New Testament.

FIRST SECTION.

GENERAL INTRODUCTION TO THE HOLY SCRIPTURES.

HISTORY OF REVELATION, OR OF THE KINGDOM OF GOD.

THE History of the Kingdom of God must not be confounded with Biblical History. The latter, like Biblical Theology, forms part of Exegetics, while the History of the Kingdom of God embraces the whole history of the world viewed from the Christian point of observation.

The kingdom of God is that new creation in which God reveals Himself in His capacity as Redeemer. It is based upon the universal and absolute dominion of God over the world, and results from it; and it consists in the restoration of the rule of the Spirit of God over the hearts of men, brought about by Christ, the great Centre of Life. As mankind was originally destined to form the kingdom of God, and for that purpose was arranged into one family, the kingdom of God may also be viewed as the restoration of mankind to one body under the One and Eternal Head (Acts iii. 21; Eph. i. 22), in whom it was elected from all eternity, and called, for the manifestation of the glory of God (Eph. i. 4, 5).

The restoration of this kingdom presupposes the existence of an opposite kingdom, in which the human family were scattered and dispersed by sin—a kingdom of darkness and of falsehood, the kingdom of Satan. Accordingly, the history of the preparation, foundation, and completion of the kingdom of God, is at the same time the history of its hostile conflicts with the antagonistic kingdom of darkness.

The kingdom of God disappeared from earth through the working of unbelief, by which the Lord was robbed of His dominion over the heart. Similarly has it again been restored to the world by the combined operation of the grace of God, and of a spiritual faith which He has planted in the hearts of His elect, and which ultimately appeared in all its fulness and perfectness, as conquering the world, in Christ, the Elect One. This salvation of the world is destined gradually to spread till it pervades all mankind. The extension of the kingdom of God to its final completion in the world will occupy the entire *course of time*, even as this kingdom is destined to cover *all space* in the world. Viewed in this light, the history of the world itself is simply the history of the restoration of the world into the kingdom of God.

Thus, all history may be included under the idea of the *βασιλεία τοῦ Θεοῦ*. But its innermost centre is that manifestation of God as the Redeemer, by which, on the basis of His general revelation to man, He has founded His kingdom.

The final and grand medium of God's revelation was His personal incarnation in Christ. Throughout the entire course of history, we perceive how mankind, in ever narrowing circles, tends towards this manifestation of the God-man. Again, after He has appeared, we notice how, in ever widening circles, it tends towards the final goal—to present all mankind as born of God.

Christ, then, is the beginning, the middle, and the end of all revelation. But as revelation is ever love, light, and life, it embodies at the same time both saving truth and saving reality, or revelation in the narrower sense, and redemption. Hence it is that in Christ we have not only the completion of revelation, but also complete redemption.

It deserves notice, that throughout, in all its phases and stages, redemption is prepared and introduced by judgments, which, by the grace of God, are, however, converted into so many deliverances. Again, every new stage in the unfolding and history of salvation is marked by a fresh extension and establishment of the kingdom of God, appearing as the Church of the redeemed. Hence, while the kingdom of God was founded when redemption was first introduced, it shall be perfected when the benefits of redemption shall have been ex-

tended to the utmost boundaries of the world.—*Development of Revelation.*

I. *General Revelation.*

a. Widest circle (revelation by symbolical signs, which ultimately point to the Word).

1. Objectively: creation (Rom. i. 20).

2. Subjectively: the human mind, especially the conscience (Rom. ii. 14, 15).

1. *Narrower* circle (revelation by facts).

1. Objectively: history (Ps. ii. cx.).

2. Subjectively: the dealings of God with men individually (Ps. cvii., cxxxix. 16).

II. *Special Revelation, or Revelation of Salvation* (by the Word, accompanied by Symbolical Signs).

a. Revelation during the course of its *progress.*

1. Objectively: the Old Covenant (Gen. xii. etc.).

2. Subjectively: faith (Gen. xv. 6).

b. Revelation *completed.*

1. Objectively: the New Covenant (Luke xxii. 20; John xiii. 34).

2. Subjectively: justifying faith, in its New Testament sense (Rom. v. 1; 1 Pet. iii. 21).

So far as we are concerned, it is by subjective revelation that we become partakers of objective revelation, even as it is only by the revelation of salvation that we come to understand and see general revelation. The various cycles of revelation are clearly perceived only when viewed in the light of justifying faith, which sheds upon each of them a new and glorious lustre.

The following are the various periods of historical revelation:—

The OLD TESTAMENT in the wider sense of the term:

The NEW TESTAMENT in the wider sense of the term:

1. Primeval religion, unto Abraham, 2000 B. C.	1. Gospel history, and the Apostolic Age.
2. Patriarchal faith in the promise, unto 1500.	2. The ancient Catholic Church. The Fathers.
3. The period of the Law, unto 800.	3. The legal Church of the Middle Ages.
4. The period of the Prophets, unto 400.	4. The Protestant Churches.
5. The period of religious awakening among the people (the Maccabees).	5. Union into one evangelical Church.
6. Concentration of religious longing in the ancient world. The Virgin.	6. The Bride of Christ, or the Church in the last days awaiting His coming.
7. The first coming of Christ.	7. The last coming of Christ. His manifestation in glory.

Since the manifestation of salvation constitutes the great object and spring of all history, it follows, that the course of the latter must be included in that of the history of the kingdom of God. The history of the kingdom of God, or of the *βασιλεία τοῦ Θεοῦ*, may be divided into that of the Kingdom of God in its legal and typical form, or the Theocracy, and that of the Kingdom of God in the spirit and in truth—the *βασιλεία τῶν οὐρανῶν*,—or into the Pre-Christian and the Christian Era.

1. *History of the Theocracy, or of the Pre-Christian Era.*

1. *Primeval times, the type of the entire history of the world to the great judgment*—the Flood—and the new formation of the (Noachic) race.

2. The dispersion of nations and the calling of Abraham; or, *origin of the contrast between Heathenism and Judaism* (*preparation for the Theocracy*), or between passive and active religiousness (the religions of nature and that of revelation).

a. The table of nations in Genesis, and the mythologies of the Gentiles.	*a.* Promise of the holy people.
b. Separation between the	*b.* Separation between Isaac

nations of classical antiquity and barbarous tribes (Heathenism in its ascending and in its descending line. See Rom. ii.).	and Ishmael, Jacob and Esau. Selection among the sons of Israel (Judaism in its ascending and in its descending line. Rom. ii. and x.).

3. *Establishment of the great contrast; or, the Empires of the world as the central-points of civilisation, and foundation and history of the Theocracy in the narrower sense. Antagonism and mutual influence.*

a. Great Empires of the world in their *origin*. Egypt, Assyria, Phœnicia.	*a.* The Theocracy in its *origin*. Antagonism and mutual influence between Israel, and Egypt, Canaan, Syria, Phœnicia, and Assyria.
b. The great Empires of the world.—Dan. ii. Vision of the image representing the various monarchies. Its bright aspect. Union. Dan. vii. Vision of the four beasts. Its dark aspect. Division.	*b.* The Theocracy in its *full typical manifestation.* Antagonism and mutual influence between Israel and the four Empires.
a. The Babylonian Empire.	*a.* Period of the *Judges*, from Moses to David.
β. The Persian Empire.	*β.* Period of the *Kings*, from David to the Babylonian Exile.
γ. The Macedonian Empire.	*γ.* Period of the *Priests* (period of the Maccabees).
δ. The Roman Empire.	*δ.* Close of the typical and commencement of the real kingdom of God.

4. *Removal of the great contrast and antagonism. Gentiles settle in Palestine; the Jews of the Diaspora.* Cessation of the typical, and preparation of the real Theocracy. (Heathen power and heathen culture. Oppression of the Jews and prophecies.)

a. The Cuthæans settled in Samaria, and becoming Samaritans.	*a.* The ten tribes carried to Assyria beyond the Euphrates.

b. The Aramæan language and Sadducean notions introduced into Palestine on the return from Babylon.

b. Many of the Jews remaining in Babylon.

c. The Decapolis in Galilee of the Gentiles, founded chiefly by the veterans of Alexander the Great.

c. Jewish colonies in Alexandria, Lybia, Syria, and Asia Minor. The Septuagint.

d. The Herodians. Introduction of Grecian and Roman manners in Palestine. (*The Proselytes.*)

d. The Jewish Diaspora in Rome and throughout the West, since the time of Pompey and Cæsar. (*The Essenes.*)

e. Rule of the heathen, of Christians, and of Mohammedans in Palestine.

e. Destruction of Jerusalem, and dispersion of the people throughout the world.

5. *The first coming of Christ.* Close of the first, and commencement of the second era. Redemption of the world.

2. *History of the Kingdom of God in its Fulness, or of the Kingdom of Heaven in the World.*

1. *Primeval Christianity, the type of all Church History.*

2. Appearance of the antagonism between the Christian Church and the Jewish and heathen world.

a. The Talmud, and heathen calumnies against Christianity.

a. The ancient Catholic Church and the martyrs.

b. Judaism in its unhistorical ossification. (Analogy with the partial barbarism of the original races.)

b. Separation between the Church and heretical sects.

3. Establishment of this antagonism; or, the Christian Empires, and the establishment of the Church in the narrower sense. Hostility and mutual influences *Mediæval Legalism.*

a. Movement in the heathen world.

a. The Church of Constantine the Great. *Missions.*

b. Secularization of the Church.

c. Migration of the nations into the Church, and great baptism of water.

d. The Eastern Church, or carnal orthodoxy.

e. Mohammedanism, or heresy completed.

f. The Western Papacy.

g. The Roman Catholic Empire. The anti-evangelical powers. *Machiavellianism.*

b. The Monastic Church.

c. The Theocratic Church by law.

d. The Romish Church.

e. Western Catholic Christendom. The Crusades.

f. Protestant parties and movements during the Middle Ages. *Humanism.* Popular literature.

g. Evangelical Christendom. Germ of the true State and of the true Church.

4. *Removal of the antagonism*, and appearance of the true Church and the true State.

a. The Roman Catholic world.

b. The reformatory movements in the Roman Catholic Church.

c. Reaction produced by Jesuitical Monasticism, by Mysticism, by political influences, and by the advance of civilisation in Romish Churches and countries.

d. Revolutions in the Roman Catholic Church.

e. The world in its intellectual heathenism acting upon the Church.

f. Humanism as leaven in the Roman Catholic, and in Romanizing Churches.

a. The Church of the Reformation (harmonious difference between Church and State).

b. Romanizing sections of the Evangelical Church.

c. Awakenings and union among Protestants.

d. Reforms in the Protestant Churches.

e. Christian missions acting upon the world.

f. The authority of Christ owned in all departments of life. The Bible the book of nations.

5. *The future of Christendom.*

a. Apostacy in the alliance between Absolutism and Antichrist.	*a.* Victory in the union of believers under the banner of Christ.
b. Judgment upon the apparent climax of Hierarchism and Secularism.	*b.* Redemption of the visible Church of Christ in its apparent destruction. Manifestation of the Bride, and advent of the Bridegroom.

In a certain sense, every branch of literature may be regarded as auxiliary to the study of the history of the kingdom of God. More particularly, however, we include here those works on universal history which are written from a general or a religious point of view, and works on the philosophy of history. It is scarcely necessary to add, that we would also direct special attention to historical books written in a Christian spirit, and to those which treat expressly of the history of the kingdom of God.

Without entering on a detailed analysis of the various branches of literature to which we have adverted, we may mention the works of *Ideler* on Chronology; of *Herder* and *Schelling* on the Philosophy of History; of *Venema*, *Lisko*, *Kurtz*, and *Blaikie*, on Bible History; of *Schubert*, *Rougemont*, and *Kurtz*, on the History of Creation; of *Bopp* and *Wagner* on the Flood; of *Knobel*, *Prichard*, *Rougemont*, and *Kreuzer*, on the Dispersion and the Mythology of the Nations; of *Hess*, *Jost*, *Ewald*, *Da Costa*, etc., on Jewish History; of *Keith*, *Strauss*, *Layard*, on the Fulfilment of Ancient Prophecy; of *Neander*, etc., on the History of our Lord; of *Lange*, *Lechler*, *Baumgarten*, *Conybeare* and *Howson*, etc., on the Apostolic Age; of *Kurtz*, *Chastel*, *Beugnot*, *Schmidt*, etc., on Early Church History; of *Grätz*, *Francke*, *Beer*, *M'Caul*, *Joel*, *Edersheim*, etc., on Later Jewish History; of *Weil*, *Döllinger*, *Irving*, etc., on Mohammedanism; of *Brucker*, *Ritter*, *Chalybäus*, etc., on the History of Philosophy; of *Blumhardt*, *Schmidt*, *Burckhardt*, *Hoffmann*, *Brown*, etc., on the History of Missions, etc.

§ 2.

THE HOLY SCRIPTURES.

I. *Auxiliary Sciences.*

Among the *auxiliary sciences* of exegetics we include all those which serve to prepare us for the study of Scripture. To this class belongs the study of antiquities, and that of ancient languages, generally; and, more particularly, that of criticism and of hermeneutics. The direct auxiliaries to the study of the Scriptures are, so far as the text itself is concerned, biblical antiquities and the sacred languages; and, so far as regards the present form of the text, biblical criticism and hermeneutics. These two sciences consist in the knowledge how scientifically to examine and to ascertain the genuineness of the records of Scripture and of the text, and in acquaintanceship with the fundamental principles of biblical interpretation.

1. BIBLICAL ARCHÆOLOGY GENERALLY. Comp. Hagenbach, Encyclop., p. 132. Among works on this subject we name those by Rosenmüller, Jahn, De Wette, Ewald, Saalschütz, the Real-Wört. of Winer, and the various Encycl.

Various branches of biblical Archæology.

a. Ethnology.—The descendants of Shem. The Hebrews. The Jews. The nations of Canaan. The nations surrounding Israel. Comp. the works of Bellermann, Rosenmüller, Winer, Movers (on the Phœnicians), Layard, Rawlinson, and Niebuhr on the Assyrians.

b. Geography.—*Palestine* and the other countries mentioned in the Bible. Travels. Topographical works. Maps. Comp. especially Von Raumer, Strauss, Krafft (Topography of Jerusalem), Schulz (Jerusalem), Tobler; the Travels of Schubert, Robinson, Wilson, Van de Velde, Stanley, Schulz, Tischendorf, etc.

c. Natural Science.—Bochart's Hierozoicon.

d. Chronology.—Comp. as above.

e. Civilisation.—Agriculture. Pastoral life. Dwellings. Furniture. Trades. Domestic life. Social life (Poetry and

Music). Government. See Michaelis, The Laws of Moses; Herder and Saalschütz (on Hebrew Poetry); Edersheim, Hist. of the Jewish Nation; Angus' Bible Handbook.

f. Religion.—On the typology of the Old Testament services, comp. the works of Bähr, Kurtz, Hengstenberg, and Fairbairn.

2. THE LANGUAGES OF SCRIPTURE, Philologia sacra. See Hagenbach, p. 123.

3. BIBLICAL CRITICISM. Unhappily, we are still without any accurately defined canon of criticism, especially of biblical criticism. Hence, when biblical criticism appears in so many instances to be self-contradictory, this must be ascribed not merely to Rationalism, but also to the want of well-ascertained scientific principles. The two great points which must be kept in view in criticism are, the *authenticity* of the text, and its *integrity*. On the character and literature of biblical criticism, see Hagenbach, p. 146. We would venture to lay down the following as fundamental principles: 1. The place of criticism is not above the subject, as looking down upon it, but in juxtaposition to, and in living contact with it. 2. In criticism we must progress from the general to the particular, in order to be always sure that we are treating of the same subject; while, on the other hand, we must also pass from the particular to the general, in order thereby to make sure of the reality and actuality of the subject. 3. The standard which we apply to a subject must be commensurate to it. Thus historical facts cannot be judged of by the physical standard applied to them by Pantheism and by Idealism. Mythological ideas are altogether inapplicable to the elucidation of the Scriptures, nor should the Old Testament standard be applied to the criticism of the Gospel history. 4. The critic must first have settled his general principles before he can arrive at any conclusion as to the special results of these principles. Above all, therefore, he must be quite clear about the personality of God and of the God-man. 5. Criticism must ever recognise it that all history has a deep religious bearing, symbolical of the great fact that all history has an ideal object, and that this grand idea is evolved in the course of history. 6. The critic must bear in mind that one grand idea pervades and connects the various portions of

Scripture, while he at the same time keeps in view the gradual development of Scripture, its various periods, and the special form which each separate portion has taken, according to the individuality of the writer. 7. Criticism must be able to distinguish between agreement in spirit, and agreement in the letter merely. 8. The criticism of the witnesses themselves must precede the criticism of what they witnessed. 9. The various records of Scripture must be classified according to their relation to the character and object of those who bore the record. 10. The great fact that the Word has become flesh—*i.e.*, that the idea has become history—must be laid down as the fundamental principle of all criticism. See the "Leben Jesu," i. 108; "Pos. Dogm.," p. 605.

On the history of criticism, see Hagenbach, p. 157, etc.

4. Biblical Hermeneutics. This is the science of the right understanding and the right interpretation of Holy Writ. For further explanation, and for the literature of the subject, see Hagenbach, p. 162. Among modern writers on hermeneutics, we mention Lücke, Clausen, Schleiermacher, Lutz, Fairbairn, and the writer of the article in Herzog's Real Encycl. For the history of scriptural interpretation, and of its principles, we refer to the work of G. W. Meyer (Gött. 1802, 5 vols.). On the allegorical exegesis of the Middle Ages, see Elster, de medii ævi theologia exegetica, Gött. 1855.

The following are the essential conditions in hermeneutics:—

a. For the right understanding.

1. Inward condition of interpretation: homogeneousness of spirit.

2. Outward condition: familiarity with the languages, antiquities, and history.

3. Combination of these two elements: familiarity with the peculiar character and spirit of revelation, and, in consequence, ability to distinguish between what is symbolical and mere myths, and again, between what is symbolical and what is pure history or abstract dogma. (The symbolical must not be confounded with myths; but, on the other hand, it must not be regarded as pure dogma.)

4. The mind of the interpreter must continually connect and bring into juxtaposition the Scriptures, in their general bearing, with the individual portions under examination. (Scripture must not be made to contradict itself by pressing the letter.) Analogy of faith: survey of the grand total bearing, the fundamental idea. Analogy of Scripture: survey of the individual and the special parts. Comparison of Scripture with Scripture.

5. A comparison and connection between the general spirit of Scripture, and the personal and individual views of each inspired writer.

6. A living interchange between the individual interpreter and the general spirit of interpretation in the Church. (Not, indeed, blind submission to authority, but neither craving for singularity.)

7. A lively interchange between the mind of the Word and the mind of the interpreter.

b. For the proper interpretation:

1. *Accurate exposition* of the meaning of the text. *Interpretation* in the narrower sense.

2. *Illustration* of the meaning of the text, by analogous passages. *Explanation.*

3. *Exhibition* of the meaning of the text, by pointing out its eternal bearing and import. *Application.*

II. *Exegetics.*

Exegetics in the widest sense depends on the proper connection between the right understanding and interpretation of the general import of Scripture and that of its individual portions. The parts can neither be understood without the whole, nor the whole without the parts. Hence that interpreter only can advance the subject who has learned to view the individual parts in the light of the total bearing of Scripture, and the total bearing in the light of the individual portions thereof. Thus alone can the necessary equilibrium be preserved.

Viewed theoretically, criticism is the first process applied, although, in point of practice, criticism follows upon exegetics and hermeneutics.

Criticism consists in a lively interchange between a scrutiny of the general principle and that of the individual statements of Scripture.

Hermeneutics then shows the lively interchange existing between the interpretation of the spirit, or of the meaning of Scripture as a whole, and the interpretation of the special passage or expression under consideration.

Lastly, we have *Exegetics*, which may be either general or special. The former, or Introduction (Isagogics), establishes and explains, from the mutual relationship between the character of Scripture as historically ascertained, and the summary contents of its various portions, the import and substance of the Scriptures generally. Special Exegetics develops and exhibits the succession of thought in Scripture, down to the minutest expression and letter, by connecting and comparing the ascertained character of Scripture with the text under review. It must be evident that the *Introduction* to the various books of Scripture *belongs to the department of Exegesis*, since, on the one hand, it presupposes an exegetical analysis of each book, while, on the other, it concludes with an exegetical survey of the contents of the portion of Scripture examined. Again, it were easy to show that *Exegesis itself is an Introduction, in the most special sense of the term.* Every exegetical treatise must not only commence with a special introduction to, and indicate the character and contents of the portion of Scripture about to be examined, but it must ever again revert to those general views and leading characteristics which have been ascertained.

1. *Definition of the Scriptures.*

Holy Scripture is the record, or rather the complete sum of the records, of revealed religion, as that revelation is fully exhibited and completed in Christianity. Hence it marks *the progress of the incarnation of the Eternal Word of God to its completion in the final settlement of the canon of Scripture.* If, generally speaking, writing is the peculiar form for the civilisation of man, the medium for the eternal interchange of thought, the record of our history, the standard of our development, all this applies in the highest, and, indeed, in a unique sense, to the sacred writings. They are the form under which Christianity

originally appeared to regenerate the world, the bond of fellowship between believers of all nations and ages, the record of the history of revelation, and the standard for the development of Christianity and of the Church.

In the all-wise arrangement of the God of revelation, Holy Writ was therefore as necessary as the Incarnation itself. The Gospel was destined to pervade every relationship of life and every institution. In Baptism, it sanctified the washing with water; in the Eucharist, the meal of fellowship—the bread and the wine; and by the Charismata, the diversity of human gifts. Hence it was also necessary that it should, as the *written Word*, pervade the form most characteristic of our intellectuality.

Bretschneider: "The Bible may be viewed,—1. *historically*, if we inquire what its character is, according to the testimony of history—viz., a collection of credible documents of the Jewish and the Christian religion; or, 2. *dogmatically*, if we inquire in what light the religious society of Christians regard it—viz., as the code of Divine revelation." While at one time theologians were wont to lay special emphasis on the *dogmatical*, they have of late equally dwelt upon the *historical* character of Scripture. But all such seeming antagonism disappears if we take a deeper view of Holy Writ. Scripture is not "*a* collection," it is *the* collection. The various records of which it is composed, together form only *one* record. Lastly, the great question which claims our attention is not merely concerning the records of the Jewish and Christian religion generally, but as to the Divine origin and institution of these religions.

Comp. the article *Bible* in the different Encyclopædias, especially in Herzog's Real Encycl. See also the modern works on Biblical Theology. The History of the Preservation of the New Testament since the completion of the Canon, by E. Reuss (Brunswick, 1853), is very serviceable. Ostertag (Basle, 1857) and Tholuck (Leipzig, 1851) have furnished popular accounts of the history of the whole Bible.

2. *Various Designations of the Scriptures.*

The three different designations commonly given to the Scriptures indicate the different points from which the same Divine record may be viewed. The term BIBLE (τὰ βιβλία

sc. *θεῖα*) points out the difference between Holy Writ and all other literature, while at the same time it also connects the Scriptures with the intellectual productions of men. All other writings are, like planets, to move round this central sun. The name HOLY SCRIPTURE (*ἱερὰ γραφή, ἁγία γραφή, θεία γραφή*) refers to the relationship between the form or the letter of the Scriptures and the word of God which it contains, and the inspiration which it embodies. Lastly, the term WORD OF GOD (Verbum Dei) indicates the outward identity of the oral revelation of God with the Bible, and also its internal identity—the agreement of the whole with the parts, and of the parts with the whole. Our introductions to the Old and New Testament treat of the Bible historically as *the Book*, and the Book of God. Again, viewing the Bible in its character as the Holy Scriptures, it is the human expression of Divine inspiration, and the object of our faith; while, as the Word of God, it is the rule and standard of our belief and practice. The first of these names, then, designates the human aspect of Scripture in its Divine loftiness; the second, the combination of Divine revelation with human development and intellectuality; while the third points to the revelation of God which it embodies, as the final and grand leading characteristic of the Bible, both as a book and as the Scriptures.

3. *The Bible in its Divine Aspect. Inspiration. The Word of God.*

The Bible consists of a number of books, whose composition is coextensive with the progress of Divine revelation in Israel, and covers a period of more than 1500 years. Its writers were of the most different character and education; it exhibits every variety of form, and is couched in two very different languages. Yet withal it is so thoroughly one in its character, that it might be supposed to have been written in one century, in one year, nay, in one hour.

Throughout, it is pervaded by one and the same spiritual idea; it sets forth the same religious truths; it breathes the same spirit; it has the same object. *This is its Divine aspect.* The Bible is not of time, nor of man; it is Divine, because it is inspired (2 Tim. iii. 16; 1 Pet. i. 20, 21).

But the inspiration of the Scriptures by the Spirit of God must not be viewed apart from the inspiration of the holy men who wrote it, in the execution of their immediate, prophetic, and Divine calling. Nay, the inspiration for their office has this advantage over the inspiration of their writings, that it is more direct, more lively, and more closely connected with some special mission. On the other hand, the inspiration of these writings implies special preparedness and collectedness on the part of the sacred writers, even as it indicates that a special import attached to the occasion and the motive. In all these respects a corresponding measure of spiritual direction must have been vouchsafed.

It is impossible to enter here into fuller details. The following particulars, however, should be borne in mind:—1. The idea of inspiration entertained by the Jews of Palestine was different from that of the Jews of Alexandria. The former accurately distinguished between Divine illumination and mere human enlightenment (hence the difference as to the Apocrypha). Besides, the views of the Palestinians were also sounder and more liberal on the question of the relation between the Divine Spirit and the intellect of man in inspiration. The Alexandrian Jews, following in this respect Grecian ideas, were wont to regard inspiration as something magical,—the individuality of man being for the time depressed and silenced; while the Hebrews understood it that human individuality was only humbled, but thereby also exalted and purified, and thus set free and quickened. The Alexandrians reasoned on the supposition that originally the Divine and the human mind were heterogeneous, and that in the course of history this gulf was bridged over; while the Hebrews proceeded on the idea of an original homogeneousness, and held that the discord which appeared in the course of history was more or less removed by the influence of grace. Hence it was that they alone properly appreciated the Divine element of Scripture in its human form—the "apples of gold in pictures of silver." The Alexandrian idea was substantially that which, at a later period, was urged by the Montanists. This view of inspiration was rejected by the ancient Church. Still, kindred notions again partially prevailed in the seventeenth century. Rationalism was of course incompetent to remedy such a defect. If theologians had for-

merly overlooked the human individuality in the composition of Scripture, the Rationalists went to the opposite and more dangerous extreme of denying the Divine character of Scripture altogether, or at least of confining the Divine element to the operation of mere reason, or to special providence, or to moral elevation on the part of the writers. But in order properly to understand the Scriptures, it is absolutely necessary to keep in mind that inspiration implies the presence and sway of the Spirit of God in the writer, whereby he becomes the organ of that Spirit. The motive power (*impulsus*), the communication or the contents (*suggestio*), and the guidance towards the object aimed at (*directio*), are all equally of God. But this also implies that inspiration itself is subject to certain limitations or conditions. These are either *religious conditions*, flowing from the nature of its object; or *intellectual conditions*, arising from the gradual realization of that object; or *organic conditions*, connected with Him who is the great centre of that object; or, lastly, *ethical conditions*, springing from the deep sanctity of that object. In other words, 1. The Bible, as inspired, is a religious book, and not an astronomical, geological, or scientific revelation. 2. It has gradually progressed from the incompleteness of the Old, to the perfectness of the New Testament. 3. Christ, as God incarnate, and as the Word, is the grand centre of Divine revelation. 4. Inspiration must never be considered as the effect of a morbid state of body or mind on the part of the writers (such as clairvoyance); all revelation is the result of direct spiritual influence upon the human mind by the personal and living God. It was this Spirit who also preserved the sacred writers from mistakes of any importance, and helped them to eschew alike false testimonies and human traditions. He it was who gave to their writings the impress of never-fading freshness, although He neither could nor would lead them to speak otherwise than in language conformable to the current popular ideas, and to the intellectual development of the period.

We are now prepared to answer that much vexed question, —whether the Holy Scriptures are the Word of God itself, or whether the Word of God is in the Holy Scriptures. Viewing the Bible in its individual parts and sections, we reply, The Word of God is *in* the Bible. But, regarding it in its entirety

as one great record, of which all the parts point to Christ and proceed from Christ, we have no hesitation in laying down this principle: Holy Writ, as it explains itself, and opens up from book to book and from verse to verse, is the one and only Word of God.

On the literature of inspiration, comp. the Encyclops.; also the works of Wilson, Haldane, and Gaussen. We specially refer to Fr. de Rougemont, Christ et ses témoins, 2 vols. Paris, Lausanne, 1856—a work which equally opposes the views of Gaussen and the false spiritualism of such writers as Scherer and others.

4. *The Holy Scriptures in their Human Aspect; or, History of the Holy Scriptures* (*Isagogics in the narrower sense*).

The period over which the composition of Holy Scripture extends, reaches from Moses to the Apostle John, or from about 1500 before to 100 after Christ,—a period of sixteen centuries,—irrespective of the oral traditions and of those small commencements of scriptural records which are supposed to have preceded the time of Moses.

Equally great is the distance of places where these books were written, varying from Jerusalem and Babylon to Rome, and embracing all Palestine and Greece.

The Bible was composed in the two great languages of the ancient world, which even in their structure indicate the grand contrast which extended throughout the world of mind. The Hebrew tongue may be characterized as the most unstudied, as the deepest, purest, and most direct language of spiritual experience; while the Greek is the most cultivated, refined, and philosophical expression of intellectual life. The inspired writers belonged to very different classes of society: they were shepherds and kings, men learned and men unlettered. The diversity of form in the Scriptures appears not only *objectively* in their contents and character (being partly historical, partly poetic, partly apophthegmatic, partly prophetic, and partly epistolary), but also *subjectively* in their style and composition, each book bearing a faithful impress of the individuality of its writer. Not reckoning the Apocrypha, the Old Testament comprises thirty-nine books (counting the Book of Lamenta-

tions separately), while the New Testament contains twenty-seven separate writings. Yet, from the unity of spirit pervading this vast literary collection, they constitute, really, only one book—a second intellectual creation (Ps. xix.).

The science of *General* Isagogics treats of Scripture as a whole, giving the history,—1. of *the collection*, or of the canon; 2. of the present *form* and *character* of the text, of the various codd. and editions; 3. of its *spread*, or of the translations and quotations; 4. of its *application*, or of interpretation. The science of *Special Isagogics* treats of separate books, discussing their authorship, time, place, occasion, character, contents, division, and literature.

On the Introduction to the Holy Scriptures and its literature, compare, besides Hagenbach's Encycl. pp. 114, 144, the excellent works of Hertwig (Tables to the Old Testament, Berlin, 1856; and to the New Testament, Berlin, 1855).

5. *The Holy Scriptures in their Christological Character; or, the Scriptures as the Canon. The Old and the New Testament.*

Viewed in their Christological character, the Holy Scriptures are the canon, both as the record of the revelation completed in Christ, and as the rule of Christian faith and practice. When we speak of the Scriptures as the canon, we refer in the first place to the Christological principle which pervades them. According to this principle, they are divided into the Old and New Testaments (*testamentum*, διαθήκη, בְּרִית), to indicate that the Old Testament is the incomplete commencement which is explained, fulfilled, and glorified by the New, embodying, as it does, absolute perfectness. According to the same principle, the Apocrypha are set aside as a mere appendix to the Bible, which, so to speak, forms an intermediate link between the canonical Scriptures and common literature. Lastly, viewed in this light, the Scriptures bear special reference to the development of the Christian Church and of the Christian life, where their teaching is expressed in a logical form (more especially in confessions of faith), while at the same time they serve as the rule, standard, and guide on all questions of doctrine.

The expression *Canon* implies not merely that the Bible is a sacred book, but that in its pages revelation continues, by the

agency of the Spirit, an ever-present and ever-sufficient reality. As the canon, the Bible is, so to speak, the Word of God incarnate, which, by means of writing, continues spiritually effectual to the present time. The Old Testament is not merely the book of the Old Covenant, but the Old Covenant itself as the type of the New. Similarly, the New Testament is the New Covenant itself, the Gospels the Gospel, and the apostolic writings the living word of the Apostles.

This relationship between the Old and New Testament, according to which the former is the preparation, the introduction, and the commencement, while the latter is the completion, the fulfilment, and the explanation, is indicated in the Old Testament itself, and amply confirmed in the New (Deut. xviii. 18; Isa. lxvi. 3; Jer. xxxi. 31, 32; Ezek. xxxvi. 25; Dan. ii. 44; Hos. ii. 19, etc.; and 2 Cor. iii. 7; Matt. v. 17–20, xii. 40, 42; John i. 17, 18, viii. 56; Gal. iii. 25; Heb. viii. 7, etc.).

The ancient Jewish synagogue, and, after it, the ancient Greek and the modern Protestant Churches, have, in opposition to the Roman Catholics, correctly indicated the relationship between the canonical and the apocryphal writings. The latter serve, 1. as a kind of historical supplement, being a narrative of the kingdom of God during the period intervening between the Old and New Testaments; 2. as a record of popular piety, forming a distinct period between the age of the Prophets and that of the New Testament; 3. to exhibit the character of Alexandrian Judaism, though only a part of them is derived from that source; 4. as a background to the canon itself; 5. for private instruction and edification. Even the Synod of Dort decided on retaining the Apocrypha along with the canon, and, despite their fallibility and mistakes, they are too deeply imbued with the genuine spirit of the Theocracy to rank them among the *ἄτοπα καὶ δυσσεβῆ*, in which Eusebius (iii. 25) places the heretical New Testament Apocrypha.

The Hebrews have divided the Old Testament into the Law (תּוֹרָה); the Prophets, נְבִיאִים (which includes the books of Joshua, of the Judges, of Samuel, and of the Kings); and the Writings generally (כְּתוּבִים), or Hagiographa. This division bears reference to the *foundation*, the *historical development*, and the *edification*, on solemn occasions, of the Theocracy. The great preponderance of the prophetic books in the canon,

clearly shows that Judaism was the *religion of the future*, and that the tendency of the Old Testament was ever towards the New. The arrangement of the canon adopted in Christian theology is that into Historical, Doctrinal, and Prophetical Books.

According to this analogy, we notice, 1. that to us the Law has become history; 2. that the Prophets are brought into immediate contact with the New Testament, and point out the tendency of the Old towards the New Covenant; while the circumstance that the New Testament contains only one prophetical book, although it is throughout a prophecy of the second coming of Christ, indicates the deep rest which the longings of the soul have found, in the appearance of Christ, and in the redemption which He has accomplished.

Viewing the Holy Scriptures as one connected canon, we may consider all doctrine as historical fact with historical efficacy, and all history as ideal, symbolical, typical, and spiritual, while in their prophetic portions they combine both these elements.

There is, of course, a difference between the genuine canon of Scripture and that which is current, in respect, 1. of unauthenticated readings, or variations; 2. of mistakes, or of infelicity of translation; 3. of the various misrepresentations of the genuine text by exegetical traditions.

The Scriptures, as canon, are necessarily *subordinate* to the living Saviour, and to the blessed Trinity. They are *the written revelation of Christ*, but not a second Christ; least of all when taken individually, and under the impression that the Old Testament is in every respect quite equal in authority to the New Testament. On the other hand, as the canon of Christ, the Scriptures must ever form the *directory* of the visible Church, and of the individual Christian. Occupying the same line with the ideal life of Christ in the Church, they stand forth as a second spiritual creation by the side of God's revelation in nature.

6. *Import of the Holy Scriptures.*

The Bible is a mystery of Divine Providence in the department of literature, similar in character to the mystery of the

incarnation itself. The incarnation of God in Christ has, so to speak, assumed an *outward* and *bodily* expression in the Church, *i. e.*, in the preaching of the Gospel, on the basis of the apostolic office, and in the fellowship of holy baptism and of the Eucharist. Similarly, the Scriptures are its *intellectual* expression.

It is simply *impiety* to designate the origin of the Bible as accidental, while the decrees of Synods and papal bulls are called necessary.

Holy Writ is the tradition of traditions, and the canon of canons. All other traditions and canons must be brought to the test of the Prophets and Apostles. And, in truth, the Bible reflects all times and places, or rather it is the reflex of eternity. Viewed in reference to its centre, it is the biography of the eternal Christ; viewed in its circumference, it is that of humanity: for, in the power of the prophetic spirit which pervades it, it embraces the end as well as the commencement of our world, and sounds the depths of hell as well as scales the heights of heaven. The book of God is also the book of the world; and, rightly understood, the book of nature as well as the book of the Spirit. There, the history of revelation becomes doctrine, and doctrine becomes history. Proceeding from the Spirit of God, it is fully understood only by the Spirit, even as it can only be explained and applied by the Spirit. To those who are called and waiting, it opens its mysteries; while to the hardened and the sinner it proves a closed book, as it were sealed with seven seals. Nay, like the Gospel itself, it is to some "a savour of life unto life; to others, a savour of death unto death." The outward senses may be absorbed by the letter only, and make an idol of it. In this respect the elements of Scripture have the same import and effect as those of the world. But just as the elements of the world are only rightly known when viewed in the unity of creation, and only wholly known if viewed as the symbolical Word of God, so the Bible is only rightly known when regarded as the second and spiritual creation, and wholly known when viewed as the second and higher revelation of God—the revelation of the foundation, of the reconciliation, and of the transformation of the world.

7. *Relation between Holy Writ and the so-called Sacred Records of other Nations and Religions.*

The origin of the principal religions of this world has been chronicled in their sacred records, which ever afterwards were regarded as the standard for their development. Such, for example, are the Vedas of the Indians, the Kings of the Chinese, the Zendavesta of the Persians, the two Eddas of the ancient Germans, and the Koran of the Mohammedans Even the Old Testament, when brought into combination with the Jewish Talmud, becomes quite different from what it is when viewed in the light of the New Dispensation. To the Jews it has become a series of commandments, upon which the covering of Moses rests. The Mormons of our day also form part of the great apostasy, since, like Mohammed of old, they have adopted a new revelation.

The religious records of all nations are faithful representations of these religions themselves. Again, all heathen religions are mythical—the myth being the essential form of heathenism. But if form and substance are related, the contrast between Holy Scripture and myths must be as great in point of form as that between revealed religion and heathenism. In the Bible, religion has become faith, faith fact, fact sacred history, and sacred history the soul of secular history. Hence also biblical history gives not merely outward facts, but is itself symbolical.

Hence also biblical doctrine is not merely a scholastic system, but also historical and deeply practical.

Lastly, it is on this ground that Scripture presents such a wonderful concatenation and succession of history and of doctrine. But the antagonism of history and doctrine is transformed into a higher unity in the prophetical and poetical portions of Scripture.

Revealed religion discloses the errors of all other creeds, while at the same time it brings out any remnant of truth in them, which in turn may become a point of connection for the kingdom of God. Similarly, Holy Writ sheds light on the sacred records of the Gentiles, showing their utter insufficiency, their errors, and the traditions of truth which may have been preserved in them. Indeed, the same remark might be made

with reference to all other literature. Thus in this sense also the Bible is the Book of books.

III. *Special Exegetics; or, the Art and Practice of Scriptural Exposition.*

Viewing it in the widest sense, all science and civilisation, consciously or unconsciously, must serve as a kind of exposition of the Scriptures, and that whether the Scriptures be dragged down to the level of man, or man raised to the level of the Scriptures. (The Talmud, the New Testament.) Speaking more strictly, the spiritual life of the Christian Church, and more especially the pastoral office, may be regarded as an exposition of the Scriptures, with the twofold and diverse result which we have already indicated (tradition, faith). Lastly, the same remark holds true of scriptural exposition in the narrowest and special sense of the term; and there is an exegesis which draws down Scripture to its own level, and another which rises to that of Scripture (mere dogmatism or rationalism on the one hand, and, on the other, the light of the Bible thrown upon exegesis, and that of exegesis upon the Bible).

Various qualifications are requisite for the right interpretation of the Scriptures. Thus the Bible as a whole must all along be compared with its individual parts; *exposition* must be closely connected with *explanation*, or the word with the life; exegetical tradition (or the analogy of faith as expressed in the various confessions of faith) and individuality must each have their proper place,—there must be proper submission, and yet proper independence; above all, the interpreter must ever realize that the Lord speaks, and that he is to hear,—or, in other words, the truth revealed must find a response in the obedience of faith, and again, in the prayer which it evokes.

The results of Exegesis are Bible History and Biblical Theology.

IV. *Bible History.*

Bible History differs from the general history of the kingdom of God, in that it delineates the foundation of the kingdom

of heaven by means of and during the course of revelation. It traces in historical succession the narrative contained in the Scriptures in all its essential features. In the Old Testament, it shows us all the elements of the life of faith, and sets before us many a precious example of faith and patience for our imitation; while in the New Testament it exhibits the history of faith and salvation "made perfect," both in the miracles and triumphs of the Lord, and in the deeds of His Apostles. Thus Bible History forms the basis of Church History.

V. *Biblical Theology.*

Biblical Theology may be regarded as the final result of exegesis, and at the same time as the basis of the History of Dogmas and of Systematic Theology. Its purpose is to trace the gradual yet uniform development of Christian doctrine and ethics throughout revelation. It may be divided into General and Special. The former follows the development of faith throughout Scripture, showing,—*a.* The *Divine* aspect of Scripture, or its one and all-pervading idea: the faith of revelation in the God of revelation. *b.* Its *human* aspect, or its gradual unfolding in the individual books of Scripture, according to the various stages of religious development and their character. *c.* Its *Christological* aspect, viewing revelation to its completion in Christ, and according to the different doctrinal types in the New Testament.—On the other hand, it is the task of Special Biblical Theology to trace the doctrines of Scripture from their first germs in the Old Testament to their completion in the New, viewing them in the light of theology, of anthropology, of Christology, and of the doctrine of the kingdom of God (Theocratology). (On the literature of the subject, comp. Hagenbach, pp. 197 and 201.)

SECOND SECTION.

GENERAL AND SPECIAL INTRODUCTION TO THE NEW TESTAMENT.

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§ 1.

THE NEW TESTAMENT.

I. *The Name: New Testament.*

The term "New Testament" is unquestionably connected with the institution of the Lord's Supper. The Lord Himself designates the Eucharist the New Covenant in His blood, and this name is strictly correct. The New Testament fellowship of believers reconciled to God by Christ, which, so to speak, commences in, and is introduced by baptism, is completed and appears outwardly in the Holy Supper. In the Eucharist the Lord carries out that New Covenant with the Church which is founded upon His holy life and His Word, upon His atoning death, His victory, and on the conversion of individual believers. While the celebration of the Eucharist is a remembrance of the first foundation of the Church, it ever inaugurates anew the formation of the Church, and also serves as its manifestation. Hence the writings which record the foundation of this new and eternal covenant are themselves called the New Covenant, the New Testament. Lastly, this designation indicates the connection and the contrast between these writings and those of the Old Covenant.

II. *Origin of the New Testament.*

The first commencement of the New Testament dates, in all probability, from the period when the Lord lived and taught

on earth. *It has ever been the practice to write down that which was deemed most memorable.* Accordingly, it can scarcely be supposed that any one acquainted with letters should have been brought into contact with the Lord, or come under the influence of His Spirit, without noting down the most striking occurrences he had witnessed, or the most weighty truths he had heard. In this manner some brief memoirs must have been composed before any of the New Testament writings had been compiled,—a fact to which, indeed, the Evangelist Luke bears testimony (ch. i. 1). Nay more, we are warranted in assuming that the most important events in the early history of Christ, such as the song of praise of Zacharias, of the Virgin, and of old Simeon, may have been written down at a very early period. To our mind, it seems natural that Matthew, who was probably the best educated among the Apostles, should very early have collected together the sayings of the Lord; and similarly, that John should have made a collection of His discourses.

But such chronicles were only the faithful historical recollections of individuals. Before the New Testament could be written, the work of the Lord required to be finished, and His Holy Spirit poured out upon the Apostles, that thus they might be fully fitted for their high calling.

The original mission entrusted to the Apostles and the seventy disciples—to testify of the Lord after the completion of His life and work—necessarily implied also the duty of writing about Him, as opportunity afforded. If, according to the Saviour's injunction, they were to devote all their energies to this work, to apply every means, to seize every opportunity for its promotion, they must, of course, also have employed the powerful instrumentality of literature. Nor were they unfaithful to their calling. As they went forth into all the world preaching the Gospel, so also did they address themselves to all ages by their writings. And, as at last, at the end of the world, they shall again meet, the faithful messengers of the Lord, who by the instrumentality of the Church (which they had served to plant) have fulfilled their great commission of preaching the Gospel to every creature, so also will they be found to have accomplished their work through the writings of the New Testament.

As the composition of the New Testament formed, like the preaching of the Word, part of the great mission which the Lord entrusted to His Apostles, it required special Divine preparation and illumination by the Holy Ghost. Just as "holy men of God spake as they were moved by the Holy Ghost," so wrote they by the same Spirit. The inspiration bestowed on them for the purposes of their apostolic calling, was at the same time the source of their preaching and of their writings.

But, while asserting the Divine origin of the New Testament, we do not by any means overlook the human form in which it was cast. On the contrary, that human form appeared all the more genuinely when it became the vehicle of Divine revelation. Hence, the New Testament writings are clothed in the language of Greece, and couched in its peculiar mode of thought. This form constitutes another contrast between the Old and the New Testament. The language of the Old Testament (the Hebrew) is that of feeling, of directness, and of the esoteric religion of the Jews. The language of the New Testament is that of full intellectual consciousness, of matured reflection, and of the exoteric religion of all nations. But the New Testament is also imbued with the spirit of the Old; and whenever there is any *direct* and esoteric presentation of revelation (the speaking ἐν πνεύματι), we meet with frequent Hebraisms. As a notable instance of this, we refer to the Book of Revelation.

III. *Origin of the New Testament.*

The oldest apostolic letter is that addressed by the Synod at Jerusalem, in the year 53, to the Gentile Christian Churches, and which is recorded by Luke in the 15th chapter of Acts.

Soon afterwards Paul wrote his first letters to the Churches. The apostolic writings may be arranged in the following order of succession:—

1. The two Epistles to the Thessalonians, written from Corinth, about 54 or 55.

2. The Epistle of Paul to the Galatians, written from Ephesus, about the year 56 or 57.

3. The two Epistles of Paul to the Corinthians, written from Ephesus and Macedonia, about the year 58.

4. The Epistle of Paul to the Romans, written from Corinth, about the year 59.

5. The Epistle of James, written from Jerusalem, and addressed to the Jewish Christians in the Diaspora, about the year 62.

6. The Epistles of Paul to the Ephesians, to the Colossians, and to Philemon, written from Rome, about the year 63.

7. The Epistle of Paul to the Philippians, written from Rome, about the year 64.

8. The Epistle to the Hebrews, the Gospel by Luke, and the Acts of the Apostles, written probably from the same place, or at least from Italy, and about the same time—the year 64.

9. The First Epistle of Peter, written from Babylon, about the year 64.

10. The First Epistle of Paul to Timothy, written from Macedonia, between 64 and 66.

11. The Epistle of Paul to Titus, written from Macedonia, or from Greece, between 64 and 66.

12. The Second Epistle of Paul to Timothy, written from Rome, about the year 67 or 68.

13. The Second Epistle of Peter, written in the same place, and about the same time, about 67 or 68.

14. The Gospel by Mark, written in Rome, about the year 68.

15. The Gospel by Matthew, written in Judea, about the year 68 or 69.

16. The Gospel by John, written about the year 70.

17. The Epistle of Jude, written probably between the years 80 and 90.

18. The Revelation of John, written about the year 95.

19. The three Epistles of John, written probably between the years 96 and 100.

IV. *Critical Collection of the New Testament Canon.*

It will be readily believed that the various Churches carefully preserved the epistles and writings of the Apostles, and those of their assistants, the Evangelists Mark and Luke. The idea that several apostolic writings, more especially a third

Epistle of Paul to the Corinthians, and an Epistle to the Laodiceans by the same Apostle, have been lost, owes its origin to a misunderstanding of some allusions in the New Testament. But it is probable that at a later period Mark himself enlarged his Gospel by adding to it a conclusion, appended to that which it had in its original shape; as also, that at the commencement of the second century, the well-known passage in the Second Epistle of Peter was inserted after the Epistle of Jude. These circumstances, however, do not affect the authenticity of the text. The interpolation in 1 John v., between vers. 7 and 8, is of much later date. The Gospel of Matthew was originally written in Hebrew, but at a very early period, and probably by Matthew himself, translated into our present Greek Gospel, which has ever since been received as canonical in the Church.

It was natural that the writings of the Apostles should be communicated from one church to the other, and extensively diffused, since many of them were *general* epistles, addressed not merely to any particular, but to all Christian communities (as, for example, the Epistle to the Hebrews, that of James, the two Epistles of Peter, the First Epistle of John, the seven epistles in the Book of Revelation, and the Epistle to the Ephesians). Besides, the practice was also distinctly prescribed by the Apostles (Col. iv. 16). Accordingly, we find even in the New Testament an allusion to collections of apostolic writings, more especially of those of Paul, as in the Second Epistle of Peter (iii. 16), with which also Acts xvi. may be compared, more especially with reference to the address of the Synod of Jerusalem, recorded in Acts xv.

Such collections of apostolic writings rendered something like critical examination necessary, to enable the churches to distinguish between what was genuine and what spurious. It is remarkable that so early as in the Second Epistle to the Thessalonians (2 Thess. ii. 2), which is the second oldest of the New Testament writings, we find an appeal to the critical sense of the churches. So long, indeed, as some of the Apostles, or even their immediate disciples, lived and taught, the stream of oral apostolical tradition was so abundant and so pure, that some preferred to apply directly to that source of instruction. Thus we account, for example, for the circumstance that Papias, a disciple of John, who lived at the commencement of

the second century, mentions the Gospels of Matthew and of Mark, but, instead of referring to those of Luke and of John, records the names of the men whose presence and instructions had in his case filled the place of these Gospels (Euseb. iii. 33). But even in the writings of the apostolic Fathers we meet with frequent evidence of their familiarity with the New Testament writings. On these various testimonies, as they multiply with the lapse of time, as also on the various forms and lists of the canon to its final close in the fourth century, compare the various Introductions to the New Testament.

Nor must we omit to mention that, during the first three centuries, the Church amply proved its critical capacity by rejecting from the canon that vast mass of apocryphal writings which claimed admission into the New Testament. But the deep contrast between these works and the spirit of the New Testament has only lately been fully brought to light, in connection with the controversy about the mythical theory of Strauss.

V. *Unity and Organic Arrangement of the New Testament.*

Division of the New Testament.

At first, it seemed as if the ancient Church would have adopted an arrangement of the New Testament writings substantially similar to that of the Jews for the Old Testament. Thus we find mention of three sections of the New Testament, to correspond with the ancient division into Law, Prophets, and Hagiographa. Besides the arrangement into *τὸ εὐαγγέλιον* and *ὁ ἀπόστολος* (Clemens Alex.), *τὰ εὐαγγελικὰ καὶ τὰ ἀποστολικά* (Iren.)—by which they meant the Gospels, and, in the first place at least, the writings of St Paul,—we also find mention of a third collection under the name of *καθολικαὶ ἐπιστολαί*, which seems to have included the apostolic writings generally, *καθόλου* (see Hug. Einl. vol. ii., p. 428). This explanation of the word *καθολικός* has been controverted; but the fact that the Epistle to the Hebrews, although catholic in its tenor, was not included among the Catholic Epistles because its authorship was attributed to St Paul, speaks in favour of the above suggestion. This division of the New Testament, however, fell to the ground when the canon was completed; nor can there be any valid objection to the

modern arrangement into Historical, Doctrinal, and Prophetic books. It deserves notice that the Book of Acts has frequently been included among the Epistles, on the ground that, in the strict historical sense, it belongs not to the period of the Gospel history, but to that of the foundation of the Church by the Apostles, and serves as historical basis to the Epistles. Properly speaking, it forms a transition from the historical to the doctrinal books.

This division of the New Testament is warranted by the peculiar cast, and by the prevailing characteristics, of its various books, although in a certain sense each of them contains, at the same time, history, doctrine, and prophecy. Keeping this arrangement in view, the New Testament canon presents to our mind the eternal *past, present, and future of the Church: Jesus Christ, the same yesterday, to-day, and for ever*,—or, Christ in His historical manifestation, in His rule over the Church, and in His glorious advent. But here each part is organically connected with the other, just as, in the idea of eternal life, the past, the present, and the future pervade and interpenetrate each other. "All the writings of the New Testament contain, in the first place, the basis, or the ideal past of the Church; next, its standard, or the rule for its present development; lastly, its final aim, or the goal of its future" (see the "Apost Zeit." ii., p. 571).

The historical books describe the first manifestation and the foundation of the kingdom of heaven in our world, and its inroad upon the world, with a view to final conquest, by the planting of the apostolic Church. The doctrinal books are intended to serve as directory for the development of Christian and ecclesiastical life in the kingdom of heaven, or of the kingdom of heaven as manifest in ecclesiastical and Christian life, in all its relations to the world, whether hostile or peaceable. This development is ever based upon, and traced to, the first coming of Christ for the redemption of man. Lastly, the prophetical books are intended to guide this development of Christian and ecclesiastical life, in accordance with the prophetic announcement and description of the second advent of Christ. The foundation of the kingdom of heaven—its unfolding—its future conquests, and ultimate completion: such are the three parts which constitute the New Testament.

The Historical portion of the New Testament consists of two parts, the Gospels, and the Book of Acts. The former exhibits the eternal basis of the Church, and its foundation in time; the latter, the planting of the Church, its original form, and the first and prophetic outlines of its spread through the world.

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§ 2.

THE HISTORICAL BOOKS OF THE NEW TESTAMENT.

The four Gospels, which together form only one Gospel under a fourfold aspect, constitute, along with the Book of Acts, the historical records of the New Testament.

The great leading idea which pervades this history, is the introduction of the kingdom of heaven, or its manifestation (at least, so far as its principle and power are concerned),—the revelation of God being completed by the coming of the God-man, the Redeemer of the world, and His kingdom founded upon earth by the planting of His Church through the power of the Holy Ghost. Accordingly, this evangelical history forms the centre of all history, by concluding that of the ancient and commencing that of the new world.

The difference between the historical books of the New Testament consists in this, that while the four Gospels record the history of the revelation of the kingdom of heaven, and of its *foundation* in the Person and the work of the Lord Jesus, the Book of Acts describes the royal administration of Christ as manifested in planting His kingdom in and for the world, by the power of the Holy Ghost working through the Apostles. The Gospels exhibit the kingdom of heaven in the Person of Christ; the Book of Acts, the Person of Christ in the kingdom of heaven; the former show us the kingdom of heaven upon the earth, yet above the earth, separate and distinct from all the world; the latter, the kingdom of heaven in the world,—all its roots and fibres having taken hold upon the soil of earth. In the one case, we have the perfect revelation of God *in* the Spirit of Christ, in the other, *by* the Spirit of Christ; in the one case, the descent of the heavenly Jerusalem upon the holy

city, in the other, the spread of that heavenly kingdom from Jerusalem to Rome. The Gospels show us how Christ consecrated Himself for the world, and thereby reconciled it to God in that solemn judgment which the world pronounced upon itself; the Book of Acts teaches how Christ consecrated the world unto Himself, and thereby redeemed it. Yonder, the old era terminates, the principle of the new having appeared; here, the new era commences, the principle of the old having been mortified.

I. *The One Gospel in the Four Gospels.*

Viewed as a literary production, the Gospel history exists in a fourfold form. But this circumstance is altogether secondary to a fact which it ever behoves us to remember, viz., that under this fourfold form we have the one Gospel of the Lord. Strictly speaking, therefore, it is not the Gospel of Matthew, etc., but the Gospel according to Matthew, according to Mark, according to Luke, and according to John. It is this grand unity of character, of history, of doctrine, and of spirit, which gives to the Gospels their common designation. Though we have four human writings, they form only one Divine record of the Gospel. The moment this essential unity is questioned, it becomes impossible to appreciate or to understand the Gospels.

But even this does not exhaust what remains to be said on the relation between the four Gospels and the one Evangel. Not only does the difference between the four Gospels not obscure the unity of the one Evangel; but this number four rather indicates the unfolding of the Evangel in all its fulness, so that it reflects the fourfold sway of God in the world, meets the fourfold wants and views of the world, and under a fourfold aspect displays the infinite riches of revelation.

Irenæus (advers. Hæres. iii. 1) connected the vision of the four cherubim in Ezekiel i. with the four Gospels, and explained the symbolical meaning of that passage as applying to the distinctive peculiarities of the Evangelists. This idea was afterwards adopted and developed by the Fathers, and the four Gospels were compared with the vision of the four living creatures. Christian art has perpetuated the special arrangement

of these symbols, proposed by Jerome, by assigning to Matthew the symbol of the man, to Mark that of the lion, to Luke that of the ox or sacrificial bullock, and to John that of the eagle. Our own study of the Gospels would lead us to modify the interpretation of Jerome in so far as to regard Matthew under the symbol of the ox, and Luke under that of the man.

The *rationale* of this arrangement is evident, and a statement of it will afford the opportunity of pointing out the characteristics of each of the Gospels. The first Gospel is pre-eminently that of history, and of the fulfilment of the Old Testament by the sacrificial sufferings and death of Christ and the redemption thus achieved. Hence the sacrificial bullock is the appropriate symbol of Matthew.

The second Gospel presents to our minds the all-powerful revelation and working of Christ as direct from heaven, irrespectively of anything that preceded,—the completion of all former manifestations of the Deity. Symbol, the lion.

The third Gospel is pre-eminently that of perfect humanity, —human mercy presented in the light of Divine grace, the transformation of all human kindness into Divine love. Symbol, the figure of a man.

Lastly, the fourth Gospel exhibits the deep spiritual and eternal import of the history of Christ—the Divine element pervading and underlying its every phase,—and with it the transformation of all ideas, and of all ideals, in connection with Christ. Symbol, the eagle.

To this rapid sketch we might add, that the essential harmony of these Gospels cannot be properly appreciated, unless, while recognising their intrinsic unity, we also keep in mind those peculiar characteristics of the Evangelists on which the differences in their narratives depend.

II. *The Book of Acts.*

The Book of Acts may also be arranged under four sections. 1. We have the apostolic Church, as the preparation and foundation of the one primeval Church for all the world,—embracing all nations and tongues (ch. i. and ii.); 2. The Jewish Christian Church (with Jerusalem as its metropolis, and Peter

as its representative), tending toward the Gentile world and the Gentile Church (ch. iii. to xii.); 3. The Gentile Christian Church (with Antioch as its metropolis, and Paul as its representative), tending towards the Jewish Christian Church (ch. xiii. to xxv. 12); 4. The removal of any temporary difference by a higher unity, commencing with the journey of the Apostle Paul to Rome, and in the church at Rome, where the Jewish Christian and the Gentile Christian elements appear combined.

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§ 3.

THE DIDACTIC PORTION OF THE NEW TESTAMENT, OR, THE EPISTLES.

"As the historical writings of the New Testament form a τετράμορφον εὐαγγέλιον, so a similar τετράμορφον (to use an ancient ecclesiastical expression) a τετράμορφος ἀπόστολος, might, so to speak, be traced in its parenetic portions" (Guericke, Isagogics, p. 216). This writer then proceeds to compare Matthew with James, Mark with Peter, Luke with Paul, and the Gospel with the Epistles of John.

The didactic portion of the New Testament consists of epistles addressed to particular churches (epistles in the narrower sense), and general or catholic epistles (addressed to the whole Church, or to a larger section of it. On the various interpretations of the word καθολικός, comp. the Introductions). The writings of Paul, although belonging to the former class, might almost be termed catholic, as they successively extend over every department of Christian life. Thus, 1. The two Epistles to the Thessalonians treat of *the doctrine of the last things;* 2. Those to the Corinthians, of the *organization and arrangement* of the Church; 3. That to the Galatians, *of the doctrine of redemption*, presenting the righteousness by faith in contrast with the spurious righteousness by works; while the Epistle to the Romans exhibits this same righteousness in its nature and effects, in opposition to sin and its consequences. 4. The Epistle to the Philippians, which shows the exaltation of Christ in and by His humiliation, forms a transition between

the previous epistles and those which treat of the *Person of Christ*, more especially the Epistles to the Colossians and to the Ephesians. The Epistle to the Colossians commences by presenting the eternal and inherent glory which Christ possessed before all time, and then presents Him as the sole object of our faith; while the Epistle to the Ephesians commences with the final glory of Christ at the termination of all time, and presents Him as the only goal of the Church, and as forming the grand bond of its unity. 5. Lastly, we have the *Pastoral Letters*, among which we include, besides the two Epistles to Timothy and that to Titus, the Epistle to Philemon.

The Epistle to the Hebrews must, on account of its general tenor, be classed with the Catholic Epistles, although, from its origin and character, it evidently claims kindred to those of Paul. We have thus three series of Catholic Epistles. The Epistle to the Hebrews, and that of James, express the relation in which the Church universal, but especially the Jewish Christian Church, stands to the Old Testament (to the ceremonial and the moral law), with the view of warning against apostasy and Judaizing tendencies. The three Epistles of John exhibit the relationship between the Church and the present state of things: 1. The fellowship of believers in Christ; 2. The proper limits of that fellowship,—the necessity of separation from heretics; 3. The proper extent of that fellowship,—avoiding a spirit of separatism. Lastly, the Epistles of Peter and of Jude treat mainly of the relationship of the Church to the future.

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§ 4.

THE PROPHETIC PORTIONS OF THE NEW TESTAMENT.

The Book of Revelation contains a prophetic description of the second advent of the Lord, and of the manifestation of His new creation and the transformation of the world, which is to be brought about by a series of great conflicts and triumphs of Christ over Antichrist and over the world. The description of this new work of creation opens with the Sabbath of re-

demption (hence the prophet has his vision on the Lord's Day), and extends to the eternal Sabbath of final completion. Accordingly, we also have the sacred number seven, seven times repeated—the seven churches, the seven seals, the seven trumpets, the seven thunders, the seven vials, and the seven heads of Antichrist. At the close, we have the manifestation of the seven Spirits of God—who throughout have guided the struggle (ch. i.)—in the appearance of Christ and the transformation of the world: a new genesis, by which the Bible at its conclusion points back to its commencement, showing how final and perfect fulfilment had now been attained.

THIRD SECTION.

GENERAL HOMILETICAL INTRODUCTION.

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§ 1.

THE PLACE OF HOMILETICS.

ONE of the main duties of the pastoral office is preaching, as this work is more clearly defined by practical theology. The latter science, however, embraces more than that special department. It gives the theory of Christian fellowship and of its cultivation, or of edification, and treats, according to the teaching of Paul (1 Cor. xii. 4–6),—1. Of the Charismata in the Church; 2. of ecclesiastical offices; 3. of ecclesiastical functions. Among these, public worship occupies the most prominent place; and again, in public worship the preaching of the word, for which homiletics supplies the rules. Public worship is the *real* (not symbolical) and *direct* outward manifestation of the life of the Church in Christ its Head; while, at the same time, it also serves to *deepen* and to *extend* that life. The former of these objects is attained more especially by what may be designated the liturgical services, or prayer and praise, while the latter is aimed at by means of the sermon.

Based upon the eternal Word of God, and derived from it, the sermon is intended to advance the spiritual life of the Church *in its individual members*,—its lessons being always pointed with special reference to the present state and requirements of Christians, and to their ultimate calling. The rules for the proper discharge of this New Testament prophetical office are laid down in the science of Homiletics, or the sacred Art of Religious Discourse.

§ 2.

CHARACTER AND PRINCIPLES OF HOMILETICS.

Christian Homiletics is the application to sacred purposes of Rhetorics, deprived of its secular character. In the homiletic oration, we address ourselves to the spiritual feelings and interests of men, in divine wisdom and simplicity, and with spiritual motives, in order either to enlist them for those spiritual purposes which form the one grand aim of man, or else to quicken their spiritual life. From this it follows, that we shall have to dispense with all the mere outward artifices of secular rhetorics—many of which are dishonest, and to present our theme in a simple, yet well arranged, lively and effective address.

The following may be mentioned as the fundamental rules of Homiletics.

1. The sermon occupies a place intermediate between the eternal Word of God and the present requirements of the Church. On this ground, it must neither be merely a practical exposition of Scripture, nor yet merely a practical address adapted to the wants of the moment. It must combine these two elements, and at the same time serve to quicken, to sanctify, and to further develop the inner life, from the Word of God.

2. This application of the Word of God to the state and wants of the Church, is entrusted to the believing hearts of a properly trained ministry. Accordingly, the sermon must bear evidence both of personal piety and of intellectual individuality, or rather, this intellectual individuality must appear consecrated by devotion to the altar.

3. The sermon is addressed to the Church *such as it is*,—not to a perfect Church, but yet to a *Church*. On this ground, it must proceed on the assumption that there are spiritual principles and sympathies to which it can appeal, whilst at the same time keeping in view and seeking to remove existing obstacles and objections. It must therefore avoid the extreme of being merely an appeal to the unconverted (a λόγος προτρεπτικός), while, on the other hand, it eschews mere indirect and pointless "speaking with tongues." It must ascertain the exact

spiritual state of the congregation, and, in accordance therewith, progress from conviction to joy and thanksgiving. Nor should it ever be forgotten that the sermon forms part of worship, and that, while in its character and purpose prophetic, it is also essentially devotional. Hence the sermon must be neither noisy nor drawling; noise in the pulpit runs counter to the dignity of worship, and to that of Christianity itself. Conversion is not to be confounded with nervous excitement: it implies a state when the soul is moved indeed to its inmost depths, yet calmed in Christ. As for drawling, it is entirely out of place in the pulpit. Praise should be left to the congregation; and the moment the sermon ceases to be an address, and becomes a drawling song, it is time to close the Bible.

4. The sermon is addressed to a congregation, not to students. Hence, it must be popular, clear, pointed, and practical,—avoiding obscurity, confusion, and abstract propositions. On the other hand, it must be simple, direct, lively, yet sufficiently dignified. It must have sprung from prayer and meditation, from communion with the Lord and with His Word, and from deep sympathy with the spiritual state and the wants of the congregation.

5. The sermon is addressed to an evangelical Church, *i.e.*, a Church called to the freedom of the Spirit. Hence it is to be a homily, in the ancient sense of the term; *i.e.*, an interchange between the mind of the preacher and the spiritual views of the congregation, which cannot be obtained by mere persuasion, far less by outward or authoritative injunction, excluding all liberty, but by communion and fellowship of life. The homily is, so to speak, query and reply. Yet it were a mistake to rebut every objection which might possibly be raised, instead of replying to the queries which would naturally arise in the mind of the audience. These enquiries must be answered not with the wisdom of man, but by the Word of God.

6. The sermon is an official address delivered to the Church in name and by authority of the Head of the Church. Hence its name, Preaching,—*prædicatio*, declaration. Accordingly, the testimony of the truth must be supported by evidence; nor must it be of the nature of mere philosophical demonstration, which, of course, is incapable of being *preached*. Nor, lastly,

would it be right to substitute for this testimony a mere asseveration: the testimony of the heart is to be combined with argument addressed to the mind.

7. The sermon is to *edify*. It is intended to *build* up the living temple with living stones; *i.e.*, to promote *spiritual communion*, and thereby *to quicken Christians*.

8. The construction of the sermon depends upon an exercise of the mind, which in turn presupposes meditation, prayer, and theological and religious knowledge. For the regulation of this exercise of the mind, Homiletics lays down certain rules about the *invention* of the theme, its *division*, and the *execution* and *delivery* of the discourse itself.

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§ 3.

ECCLESIASTICAL HOMILETICS.

That which gives to the sermon its value, is the Word of the living God, which is laid down objectively in the Scriptures, and expressed and applied by the preacher in a subjective form.

The central point of the Word of God, and its grand, all-engrossing personality, is the Lord Jesus Christ and His finished work. In the Person of the God-man revelation and redemption are united, and revelation itself becomes redemption; there the Law and the Gospel meet, and the Law itself becomes Gospel; there doctrine and history meet, and doctrine itself becomes history; there the Church and the Scriptures meet, and the Church itself presents the epistles read and known of all men; there the Church and the believing heart meet, the Church being in Him of one heart and one soul; lastly, there justification and sanctification are united. With all this we wish to impress upon our readers that the mystery of revelation must be preached, not as a matter of speculation, but with a view to its grand object—the salvation of sinners; that the Old Testament must be explained according to the analogy of the New; that doctrine must be illustrated by life, and confessions regulated by Scripture; that the Church must be built up by

seeking the conversion of souls; and that justification by faith must ever be presented along with its final aim—the glorification of saints.

The main point which the preacher should keep in view is, that the great object of Christianity is to bring us into personal relationship to the risen Saviour, by which we shall enjoy blessed fellowship, in Him, with the Father, the Son, and the Holy Ghost.

The selection of a suitable subject for the sermon may, as in some Churches, be determined by the lessons for the day, or by similar arrangements; or else by the course of the seasons (as New Year, thanksgiving for the harvest, etc.), by extraordinary events (such as days of humiliation or of thanksgiving), or by the peculiar circumstances of the congregation or the pastor.

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§ 4.

PASTORAL OR FORMAL HOMILETICS.

Finding of the Subject.—This evidently depends on circumstances which cannot be prescribed or induced from without. Standing between the Word of God and the special wants of his congregation, the minister must choose his theme according to his spiritual perception and peculiar disposition at the time. However obvious in the circumstances a text may appear, yet the subject itself, or the theme, is always a discovery, or rather a gift from the Lord, a message to the Church, which can only be obtained or understood by prayer and meditation, by inward labour and spiritual waiting.

Division.—The sermon itself is the regular and artistic unfolding of the theme, showing the living connection between the text and the peculiar wants and circumstances of the congregation.

The theme of the discourse constitutes the fundamental idea of the sermon, and, accordingly, must pervade the whole. It is frequently expressed in a definite proposition (which accordingly is sometimes, though erroneously, called the theme). The theme must embody both the cause and the object of the dis-

course; *i.e.*, it must have a divine basis, and at the same time a divine aim, although, in the proposition, either the cause or the object may be more prominently brought forward. The different parts of the sermon naturally flow from the theme. It is the object of the *introduction* to prepare the audience for the theme. Again, the subject must be presented in a lucid manner. This is the object of the proposition and of the division. The *execution* aims at presenting the theme in all its fulness. Lastly, the subject is summed up and applied in the *conclusion*. The general object and use of the *discourse* is, that in it the living truth is directly communicated to the living soul.

The homily, in the narrower sense (or the lecture), differs from the sermon, in that it embodies the theme in a more general manner,—the theme pervading it, so to speak, like the soul of it; and all the different ideas ranging themselves under it as their point of unity and concentration. For a homily, a larger portion of Scripture is commonly selected. In the sermon, the main contents of the text are compressed and expressed in the theme and in its proposition, and afterwards systematically expounded in the various parts of the discourse. The distinction commonly made, of *analytical* and *synthetical* discourses, is apt to mislead. Even the most analytical lecture must be one in its idea and aim, otherwise it degenerates into a mere hapless exposition; while the systematic sermon also must ever unfold the teaching of the word, if it is to be a sermon, and not merely a religious address. As intermediate between the homily and the sermon, we may mention those compositions in which the two elements are combined.

The theme must be expressed in the proposition, briefly, clearly, strikingly, yet simply and not artificially. According to the text, or the circumstances of the case, or the state of the audience or of the speaker, it may be expressed either in a positive sentence, or in the form of a query, or, as it were, of an inscription; in which latter case it resembles more closely the ancient homily, or the mental interchange between the congregation and the preacher.

Uniformity in presenting the subject would indicate a want of living interchange of thought with the people—a kind of dead scholasticism and formalism, unsuited to the pulpit. The

same remark holds true in reference to the division, which must not be determined according to the syntactic arrangement of the sentence, but flow from the subject by an interchange of thought and feeling between the preacher and the hearers.

The division of the sermon will therefore vary with our varying aim. Still, it is always necessary to observe logical order, which may be expressed in the following rules. The division must, 1 embrace no more than the theme; 2. it must exhaust the theme; 3. it must arrange it according to its essential synthetic parts; 4. it must express the regular progress of these parts, from the cause to the final object, from the ἀρχή to the τέλος.

Execution.—The same rules are here to be observed. The subject must be properly grouped, without, however, allowing this arrangement to appear too prominently. So far as style is concerned, it behoves us to remember that ours is sacred oratory, and that the effects aimed at are spiritual in their nature. Accordingly, we must equally avoid the extreme of vulgar familiarity, and that of philosophic pomposity or of flowery poetry.

Delivery.—Here also art comes into play. The delivery of the discourse, in reference both to what is *heard* and what is *seen* (declamation and action), must not be rude nor unstudied. On the other hand, it must be free from extravagance or affectation. It must be natural, in the sense of corresponding to and expressing the subject treated, and yet distinctive, according to the individuality of the preacher, always bearing in mind that he is but the minister of the word.

FOURTH SECTION.

HOMILETICAL INTRODUCTION TO THE NEW TESTAMENT.

THE rules which we have already given apply specially to the homiletical treatment of the New Testament. It may be considered a mark of progress, that in our days, more than in the ancient Church, the New Testament is chosen as the subject of exposition; although, on the other hand, Socinian and Rationalistic views may have led to a depreciation of the Old Testament, too common among us. In opposition to any such tendency, it is sufficient to remark, that the Apostles themselves based their teaching upon the Old Testament, and that the saying of Paul, in 2 Tim. iii. 16, applies to all times. Deeper and more spiritual views of the New Testament as the fulfilment of the Old, and that of all prophecies of creation and of ancient history, will lead us, in expounding the New Testament, ever to refer to the Old, and thus to enrich and explain, to enlarge and to quicken, our addresses. The point to be always kept in mind is this, that in Christ alone is all fulness.

I.

THE GOSPEL ACCORDING TO MATTHEW;

OR,

THE GOSPEL OF THEOCRATIC HISTORY.

(SYMBOLIZED BY THE SACRIFICIAL BULLOCK.)

INTRODUCTION.

§ 1.

DISTINCTIVE CHARACTERISTICS OF THE FIRST GOSPEL.

THE genealogy with which the Gospel according to Matthew opens, is of the greatest importance. The first Gospel connects the New Testament with the Old, not by giving an index of the writings of the Old Testament, but by delineating the Old Testament genealogy of Jesus. This serves not merely as evidence of the indissoluble connection between the Old and the New Testament, which continued in the secret recesses of Jewish life even during the age of the Apocrypha, but expresses the important truth, that God revealed Himself, and carried on His covenant purposes, not only by the spoken and written word, but also, and chiefly, in and by the seed of Abraham, until He came in whom both impersonation and revelation reached their climax.

In the Gospel by Matthew, the life of Jesus is presented as forming part of the history and life of the Jewish nation; and hence as the historical fulfilment of the blessing promised to Abraham

and to his seed. Jesus is here set before us as the new-born King of the Jews, as the promised Messiah, and the aim and goal of every progressive stage of the Theocracy. He is the great Antitype of Old Testament history, in whom everything has been fulfilled—the types in the law, in worship, in historical events, and in gracious interpositions—in short, the fulfilment of the Theocracy. In and with Him the Old Covenant passes into the New, the Theocracy into the kingdom of heaven, the demands of the law into the beatitudes, Sinai into the Mount of Beatitudes, the prophetic into the teaching office, the priesthood into redemption by suffering, and the kingship into the triumph of almighty grace, restoring, helping, and delivering a fallen world. But as Christ formed both the central truth and the summit of the Old Covenant, His life, and the revelation of God in Him, were necessarily opposed to the *traditionalism* of the Scribes, or the carnal and spurious form which Judaism had assumed in that age. While claiming to expound the full import of the law of Moses, and assuming the appearance of strictest conformity to its requirements, traditionalism, in point of fact, perverted the Old Testament into a series of outward ordinances, utterly destructive of the spirit of the law, and which from their very nature evoked scepticism on the one hand, and false spiritualism on the other, while they necessarily led to the decay of national life. The truth of this statement appears but too clearly from the connection of the Judaism of the Pharisees and Scribes with the scepticism of the Sadducees, the false spiritualism of the Essenes, and the semi-Jewish and semi-heathen rule of Herod the Idumæan. This essential antagonism between true and false Judaism accounts for the persecution and the sufferings of the Christ of God. In truth, His life was a continuous conflict between the real and the spurious King of Israel, between the true Prophet and the spurious claims of the Scribes and Pharisees, between the true High Priest and a carnal priesthood. This contest issued in His death upon the cross. Hence Christ is at the same time the heir of the blessing and the heir of the curse. Viewed in Himself, as the Son of God and the Son of Man, He is the great Heir of the blessing of Abraham, and of humanity generally: from the first the human family was elected in Him, and every blessing descended through Him on earth. On the other hand, in His history,—*i.e.*, through the connection subsisting between His sinless Person and His guilty and sin-laden brethren,—the curse due, in the first place, to His people Israel, and in the next, to mankind

generally, is seen to descend and to meet upon Him. But by His world-conquering love, the curse of the cross became in turn the chiefest of blessings, even the reconciliation of the world. The glorious fact, that by the death of Christ the reconciliation of the world had been accomplished, became immediately manifest in His resurrection. Hence He who, in the execution of His mission, was subject to every human condition and limitation,—who, during His earthly course, was despised and rejected of men, and in His death bore the concentrated weight of every curse,—He, the image of God from heaven, for His great love cast down to hell by His blinded people, appears in His resurrection as the glorious and absolute Lord and King, to whom all power is given in heaven and upon earth, and who gathers His elect from the ends of the earth.*

The history of Jesus, as delineated by Matthew, is at the same time the fulfilment and the transformation of all history. If that Evangelist has given us chiefly the history of the Gospel, he has also furnished the Gospel of history.

As here presented to our view, the Saviour not only sounds the depths of every sorrow, but also *transforms* it. It is this transformation of sorrow which constitutes the Priesthood of the Spirit. For, by His unconditional self-surrender, prompted by unspeakable love, the sacrificial Lamb became the eternal High Priest. The covenant blessing which Jesus had inherited as the Son of Abraham now opened up in all its fulness, and appeared as the fulfilment and the climax of every blessing hitherto vouchsafed to our earth. The *kingdom of heaven*—the eternal Canaan—was no longer confined to one spot, but all, of whatever nation or kindred, who were poor in spirit, and thus the true seed of Abraham, were to be admitted citizens of this spiritual and heavenly country.

From its prevailing character, the Gospel of Matthew may be regarded as forming the basis of all the others. It dwells chiefly on the historical import of the life of Jesus; while Mark sketches His personality, Luke presents the Saviour in His relation to humanity, and John opens to our view the fulness of grace and of truth which came by Jesus Christ.

Lastly, the Gospel according to Matthew and the Epistle to the Hebrews are specially connected in this respect, that the same idea seems to pervade them in reference to the Old Testament, and that both tend to elucidate its typical meaning.

§ 2.

MATTHEW THE EVANGELIST.

From his mental idiosyncrasy, his training, and his apostolical calling, Matthew Levi, the publican and Apostle, was peculiarly fitted for the task committed to him. In truth, his Gospel is just the expression of the faith and joy which sprung up in his own heart from a view of the Lord and a survey of His history. What he saw and believed, he presents to his readers.

Before his conversion, Matthew was employed in collecting toll and custom by the Lake of Gennesaret (Matt. ix. 9, etc.). It can scarcely be doubted that he was the "Levi, son of Alpheus," whom, according to Luke v. 27, 29, Mark ii. 14, the Lord called from the receipt of custom. This special call referred not to his conversion, but to the apostolic office with which he was invested. If further proof were requisite, we might appeal to the fact that only one of the Apostles—Matthew—had formerly been a publican. The change of name cannot be regarded as an objection, as several of the Apostles adopted a new name expressive of their altered views or calling. His old name, *Levi* (for Levite), might either express the idea of Jewish legalism, or, from its etymology (לָוִי), attachment and dependence. The name *Matthew*, which he adopted, is not identical with *Matthias* (מַתִּתְיָה, Θεόδωρος or Θεόδοτος). The different formation of the word points to a different derivation. Besides, another of the disciples bore the name of *Nathanael*, or "gift of God." The word מַתִּי signifies, full extension or growth—*in concreto*, מַת, one who is fully developed, a man, a hero: add to this the word *Jah*, and the name might be interpreted as meaning "God's free man," in opposition to *Levi*, or legal attachment and dependence. Such at least was Matthew, whatever may be deemed the right interpretation of his name.

The great and gracious calling of Matthew from the receipt of custom to the apostolic office, took place at a time when many publicans and sinners (or excommunicated persons) were awakened by the word of the Lord. Even before that, however, Matthew had been an "Israelite indeed," familiar and imbued with the doctrines of the Old Testament. The circumstance that, although deeply attached to the religion of his fathers, he adopted an occupation against which such strong prejudices were entertained, would seem to

indicate that, to some extent at least, he could distinguish between the spirit of Judaism and the notions and prejudices of its professors. But further, it seems as if, in his conversion, this had been the great lesson impressed on his mind. External and internal Judaism, outward and spiritual tradition, the fulfilment of genuine hope in Christ, and its perversion in the carnal expectations of the Jews,—such are the fundamental ideas afterwards fully embodied in his Gospel, and set before his readers in that orderly, business-like manner, of which he had acquired the habit during his employment as a publican. This methodical arrangement of the subject, an aptitude for descrying and presenting any grand contrast in a striking manner, and a peculiar breadth of mind, formed the mental qualifications of our Evangelist for his work, which were still further developed in the school of grace. The New Testament furnishes no details of his later activity as an Apostle. According to Eusebius (Hist. iii. 24), Matthew proclaimed the Gospel first to the Hebrews, and then went to other nations, after having "committed his Gospel to writing in his native language" (the Hebrew). Later historians report that he had gone to Ethiopia (to Meroë), and there preached the Gospel (Socrates, Hist. Eccles. i. 19; Ruf. x. 9). According to the statement of Clement of Alexandria (Strom. iv.), he died a natural death: later writers speak of his martyrdom[1] (Mart. Rom. 21 Sept. Abdiæ Hist. ap. 7). Isidore of Seville represents him as labouring in Macedonia, Symeon Metaphrastes in Upper Syria, Ambrosius in Persia, and others in different places. But we attach no historical value to any of these notices, except those of Clement and Eusebius. According to a very ancient tradition, Matthew remained in Jerusalem for fifteen years after the ascension of the Lord (Clem. Alex. Strom. vi.).

Matthew and John alone have the honour of being at the same time Apostles and Evangelists. Among the latter, our publican stands first; thus being the first to bring the message of salvation, even as Mary Magdalene, who had been a sinner, was the first to bring tidings of the resurrection.

[1] The legend runs, that one of the attendants of Hirtacus, king of Ethiopia, murdered Matthew, by piercing him through the back while at prayer. The revenge of the king was prompted by the conversion of Ægyppus, his predecessor on the throne, who, with his whole family, had adopted Christianity in consequence of the preaching of Matthew.

§ 3.

LANGUAGE AND AUTHENTICITY OF THIS GOSPEL.

The most ancient and trustworthy witnesses record that Matthew wrote his Gospel originally in the Hebrew tongue. The testimonies to this effect commence with that of Papias of Hierapolis, at the beginning of the second century, who evidently refers to the original Gospel by Matthew (see Euseb. H. E. iii. 39). His statement is confirmed by almost all the older Fathers, such as Irenæus, Origen, Eusebius, Jerome, and Epiphanius. On the other hand, however, an independent examination of our present Greek Gospel by Matthew, and especially of the peculiar form of his quotations from the Old Testament, leaves the impression on our minds, that our Greek Gospel is also an original work, either by Matthew himself, or by some one writing under his apostolic authority. Papias relates that this Gospel was repeatedly interpreted, and the apostolic Church evidently retained its most trustworthy rendering. This translation was preserved in its purity, and obtained canonical authority; while the Hebrew original was afterwards corrupted and interpolated by the Judæo-Christian sects. Besides the above testimonies, the whole tenor of this Gospel proves, that it was in the first place destined for Jewish Christians. Matthew evidently assumes that his readers are conversant with the Old Testament, with the sacred writings, and with Palestine and its manners. If this view be correct, we also gather how different the tenets of the early Jewish Christians were from those of the later Ebionites. Christians who could appreciate his narrative would not afterwards confound the Gospel with traditionalism.

The genuineness of the first two chapters of this Gospel has been doubted, although on entirely insufficient grounds. We might as well separate the head from the body as call in question the chapters, which form the basis of the whole Gospel. Such doubts belong to a period, happily gone by, when commentators equally ignored the fundamental ideas and the organic connection of the various Gospels.

From such passages as chaps. xxvii. 8, and xxviii. 15, we infer that this Gospel was composed a considerable time after the resurrection of Christ. Again, we may conjecture from chap. xxiv. 15, that it was written when the temple of Jerusalem was already, in

a certain sense, desecrated by the "abomination of desolation." Of course it must date from before the destruction of Jerusalem, although that event was already foreshadowing. Hence the date commonly assigned to the Gospel of Matthew is between the years 67 and 69.

For the many testimonies in favour of the authenticity of this Gospel, we refer the reader to the various Introductions, especially to Kirchhofer's History of the New Testament Canon (Zur. 1842). Papias evidently knew this Gospel, the expression recorded by Eusebius manifestly referring, not to a collection of sayings, but to a Gospel,—the word *Λόγια* applying to the *entire* evangelical tradition of Matthew, and not merely to a collection of sayings, as appears from the similar statement about Mark. The Diatessaron of Tatian, which dates from the middle of the second century, shows that at that time all the four Gospels had already been recognised by the Church; and it must be remembered that Tatian was a disciple of Justin, and that the "Memorabilia" (*ἀπομνημονεύματα*) point back to an earlier period. In the second half of the second century, the founder of the Catechetical School at Alexandria met with the Gospel of Matthew among the Arabs (Euseb. v. 10). The testimony of Irenæus (adversus hæres. iii. 1) dates from about the same period; those of Origen, Eusebius, Epiphanius, and Jerome, are of course later.

As in the inscription to all the other Gospels, so in this also, the expression, *According to* Matthew, calls attention to the important fact, that, notwithstanding the human diversity appearing in the Gospels, they form but one Divine message of salvation.

For the literature of the subject, we must refer to the works of Walch, Danz, etc. Among commentaries, either on the whole or on portions of the Gospel of Matthew, we may mention those of Melanchthon, Œcolampadius, Tholuck, Lisko, Stier, Heubner, and others.

§ 4.

FUNDAMENTAL IDEA AND ARRANGEMENT OF THE GOSPEL ACCORDING TO MATTHEW.

Jesus, the offspring of David, is the fulfilment of the Old Covenant. His doctrine and His life embody the essence and the

spirit of the Old Testament Theocracy—Judaism in its fundamental idea and import,—thus proving that He was the promised Christ of God. But, on this very ground, His history presents a continual antagonism with the spurious and degenerate Judaism, represented by the hierarchy of His age. In this conflict, while outwardly succumbing, He achieves that triumph by which His eternal kingdom is established. He dies,—but as the great atoning sacrifice by which the world is reconciled to God; and this reconciliation constitutes the basis of His kingdom.

Viewed in this light, the Gospel of Matthew presents to us the fulfilment of the Old Covenant. It is the Gospel of the law, of the priesthood, of the genealogies, of history, of sufferings, and of death,—in a word, the Gospel of the promised and accomplished atonement, of the predicted and achieved triumph.

As fulfilling the Old Covenant, Jesus Christ transforms the typical Theocracy into the everlasting kingdom of heaven; and that in His capacity as *eternal Prophet, High Priest,* and *King,*—*i.e.,* as the true Christ.

Part First.

Jesus comes into this world, as the true Messiah of the Theocracy, to fulfil the Old Covenant. He remains unknown to, and unrecognised by, the outward and secular Theocracy of His day. Rejected and cast out by His own, He undertakes secretly His Messianic pilgrimage to Egypt. But He is glorified and attested by God.

1*st Section.*—Prophetic types of the Messiah in the genealogy of the Messiah, ch. i. 1–17.

2*d Section.*—Jesus, as miraculously conceived by His mother in faith, or in the mystery of His incarnation, is not recognised even by the legitimate representative of the house of David (Joseph), till attested by an angel from heaven (vers. 18–25).

3*d Section.*—On His appearance upon earth, He is rejected, despised, and persecuted by the theocratic city, the theocratic priesthood, and royalty; but owned by God in signs from heaven, in the adoration of wise men from the heathen world, in His miraculous and Divine preservation, effected by the flight into Egypt, and by His concealment during His youth in the obscurity of Galilee (ch. ii.).

4*th Section.*—On entering upon His ministry, Jesus remained

still unknown, even to those who had humbled themselves and professed penitence in Israel. In the baptism unto repentance He receives His solemn consecration for the decease which He was to accomplish, while at the same time He is owned and glorified by the Father as His beloved Son,—the whole blessed Trinity shedding their lustre around Him, and His advent being announced by His special messenger, John (ch. iii.).

5th Section.—Jesus renouncing the world, and commencing His conquest of it. While preparing for the public discharge of His office, He has to encounter the threefold temptation of Satan, corresponding to the threefold form in which a worldly-minded people had shaped to themselves their hopes of the Messiah. Thus Jesus is constrained to conceal His dignity from the people, and to commence His work in the despised district of Galilee. But God glorifies Him in the homage paid to Him by His disciples and the people (ch. iv.).

Part Second.

Christ manifests Himself as the true Messiah in His continual conflict with the spurious notions entertained by the Jews concerning the Messiah, and proves Himself the promised Prophet, King, and Priest.

1st Section.—Christ manifests Himself as the Prophet:

a. As Teacher of the kingdom of heaven (ch. v. to vii.).

b. As Wonder-worker in the kingdom of heaven, attesting and confirming His word (ch. viii. and ix.).

2d Section.—Christ manifests Himself as the King:

a. As Shepherd of His people, in sending to the scattered sheep His twelve Apostles, endowed with the power of His Spirit, for the purpose of establishing the kingdom of heaven (ch. x.).

b. By bringing out clearly the fact that He has not been owned as Prophet, and by manifesting His royal dignity (ch. xi.).

c. By proving Himself Lord of the Sabbath, Lord of the people, Conqueror of the kingdom of Satan, the future Judge of His opponents, and the Founder of the kingdom of love, or of the family of the saints (ch. xii.).

d. By presenting in parables the foundation and the development of His kingdom through all its phases, from its commencement to its termination (ch. xiii. 1–51).

3d Section.—Christ manifests Himself as the High-Priest in His sufferings;—being rejected,

a. By His own city, Nazareth (ch. xiii. 52–58).
b. By the political despotism of Herod, the ruler of Galilee (ch. xiv.).
c. By the Scribes and Pharisees of Jerusalem, or the theological authorities of the schools (ch. xv.).
d. By the Pharisees and Sadducees, or the theocratical authorities of the whole country (ch. xvi. 1–12).

Part Third.

Christ presents the future history of the kingdom of heaven, in opposition to the ancient world and the Theocracy.

1*st Section.*—The Church in its *prophetic* character, as confessing Christ the Son of God, in opposition to the *legal* opinions concerning Him entertained by the synagogue:

a. The Church as confessing Christ (ch. xvi. 13–20).
b. The Church as bearing the cross of Christ, in contrast to that *worldly* fear of the cross by which He is assailed (vers. 21–28).
c. The Church as a spiritual communion, in opposition to the solitary tents of spurious separation from the world (ch. xvii. 1–8).
d. The Church as wholly unknown and hidden (vers. 9–13)
e. The Church as wonder-working by the spiritual power of prayer and fasting (vers. 14–21).
f. The Church in its human weakness (vers. 22, 23).
g. The Church as free, and yet voluntarily subject, and paying tribute to the old temple (vers. 24–27).

2*d Section.*—The *priestly* order in the Church of Christ:

a. The hierarchy of the service of love (ch. xviii. 1–14).
b. The discipline of the Church (vers. 15–20).
c. Absolution in the Church (vers. 21–35).

3*d Section.*—*Domestic priesthood* in the Church.

a. Marriage in the Church (ch. xix. 1–12).
b. Children in the Church (vers. 13–15).
c. Property in the Church (vers. 16–23).

4*th Section.*—Future *kingly* manifestation of the Church:

a. Glorious reward of the Apostles, and of all who renounce the world (vers. 27–30).
b. Reward by free grace (ch. xx. 1–16).

Part Fourth.

Christ surrendering Himself for His people.

1*st Section.*—Full prophetic anticipation of the end (vers. 17–19).

2*d Section.*—Place at the right and the left of His throne, and of His cross (vers. 20–28).

3*d Section.*—The pride which would prevent those who are poor and needy from coming to the Lord, and manifestation of Christ as King of mercy (vers. 29–33).

4*th Section.*—Prophetic Hosanna of the people, and amazement of Jerusalem (ch. xxi. 1–11).

5*th Section.*—Purification of the temple; residence of the King in His temple.

a. The house of prayer and of mercy, in opposition to the den of thieves (vers. 12–14).

b. The children in the temple, and the high priests and Scribes (vers. 15, 16).

c. The barren fig-tree covered with foliage, but without fruit, on the Temple-Mount. Symbolical curse of the priesthood (vers. 17–22).

6*th Section.*—Assaults of the outward Theocracy on the King in His temple:

a. Assault of the high priests and elders, and triumph of the Lord (ch. xxi. 23–xxii. 14).

b. Assault of the Herodians, or of the political party, and triumph of the Lord (vers. 15–22).

c. Assault of the Sadducees, and triumph of the Lord (vers. 23–33).

d. Assault of the Pharisees, and triumph of the Lord (vers. 34–46).

7*th Section.*—Final judgment of Christ upon the Pharisees and Scribes. Christ of His own accord leaves the temple (ch. xxiii. to xxiv. 1).

Part Fifth.

Final and fullest manifestation of Christ as the Prophet; or, discourses of the Lord concerning the "last things."

1*st Section.*—The general judgment; or, the end of Jerusalem and that of the world (ch. xxiv. 2–41).

2*d Section.*—Judgment on the rulers of the Church (vers. 42–51).

3*d Section.*—Judgment upon the Church itself (ch xxv. 1–13).

4*th Section.*—The final judgment as retribution (vers. 14–30).

5*th Section.*—The final judgment as separation (vers. 31–41).

Part Sixth.

Final and fullest manifestation of Jesus as the High Priest in His sufferings.

1*st Section.*—Certitude of the Lord, and incertitude of His enemies (ch. xxvi. 1–3).

2*d Section.*—The anointing to the burial; or, the loving woman and the traitor (vers 4–16).

3*d Section.*—The Passover and the Eucharist (vers. 17–29).

4*th Section.*—Promises of the disciples and Christ in Gethsemane (vers. 30–46).

5*th Section.*—The traitor, the defender, and the disciples generally (vers. 47–56).

6*th Section.*—Caiaphas (vers. 57–68).

7*th Section.*—Peter (vers. 69–75).

8*th Section.*—Judas and the high priests (ch. xxvii. 1–10).

9*th Section.*—Pilate, the Jews, and the band of soldiers (vers. 11–31).

10*th Section.*—Golgotha (vers. 32–56).

11*th Section.*—The burial and the sealing of the tomb (vers. 57–66).

Part Seventh.

Christ in His full kingly glory (ch. xxviii.).

1*st Section.*—The angel from heaven (vers. 1–8).

2*d Section.*—The Lord, and the women worshipping Him (vers. 9, 10).

3*d Section.*—Judaism and its saying; or, impotent end of the old world (vers. 11–15).

4*th Section.*—Almighty rule of Christ, and His kingdom in heaven and on earth (vers. 16–20).

Note.—The view lately broached by Delitzsch, on the connection between the Gospel of Matthew and the Pentateuch, is exceedingly

ingenious, although somewhat strained. Delitzsch sets out by selecting the passage in Matthew v. 17, "I am not come to destroy, but to fulfil," etc., as containing the fundamental idea of the whole Gospel. Thus far we agree with him; but we demur to his inference from this verse, that not only has the Old Testament Theocracy, in all its parts, been fulfilled in the life of the Lord, but that the arrangement of the Gospel is such, that its five parts correspond to, and fulfil, the five portions of the Pentateuch. Our author proceeds to prove this hypothesis by showing how the first chapter of Matthew, or the Book of the Genesis of Christ, corresponds with the Book of Genesis. Similarly, as the Book of Exodus opens with the murder of the Hebrew infants in Egypt, so the second chapter of Matthew with that of the infants in Bethlehem, etc. In general, many and striking points of analogy are brought out. The Sermon on the Mount is, of course, the counterpart of the giving of the law. Again, Matt. viii. 1 is a fulfilment of the Book of Leviticus: the cleansing of the leper pointing to the corresponding legal ordinances. Still further, Matt. x. 1 corresponds to the Book of Numbers,—the numbering of the twelve tribes being fulfilled in the selection of the twelve Apostles. Lastly, the portion corresponding to the Book of Deuteronomy commences with ch. xix., when the ministry in Galilee ceases, and that in Judæa begins. It is scarcely necessary to enter into a detailed discussion of this ingenious hypothesis. Its difficulties will at once occur to the reader. The only real danger which we might apprehend from a theory like this is, that, while attempting to trace such an outward correspondence between the Pentateuch and the Gospel by Matthew, we may lose sight of the great fact, that the Old Testament Theocracy itself was fulfilled—not in the letter, but in the spirit—by the kingdom of heaven under the New Testament.

THE GOSPEL ACCORDING TO MATTHEW.

PART FIRST.

JESUS comes into this world, as the true Messiah of the Theocracy, to fulfil the Old Covenant. He remains unknown to and unrecognised by the outward and secular Theocracy of His day. Rejected and cast out by His own, He undertakes secretly His first Messianic pilgrimage into Egypt. But He is glorified and attested by God.

FIRST SECTION.

PROPHETIC TYPES OF THE MESSIAH, IN THE GENEALOGY OF THE MESSIAH.

CHAPTER I. 1-17 (Luke iii. 23-38).

CONTENTS:—1. *Superscription.*—2. *Fundamental Idea.*—3. *The Three Divisions of the Genealogy.*—4. *Number of the Generations.*

1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.
2 Abraham begat Isaac;
Isaac begat Jacob;
Jacob begat Judas and his bretfiren;
3 Judas begat Phares and Zara—
of Thamar;
Phares begat Esrom;
Esrom begat Aram;
4 Aram begat Aminadab;
Aminadab begat Naasson;
Naasson begat Salmon;
5 Salmon begat Booz—
of Rachab;
Booz begat Obed—
of Ruth;

Obed begat Jesse;
6 Jesse begat David the king;
David the king begat Solomon—
of her that had been the wife of Urias;
7 Solomon begat Roboam;
Roboam begat Abia;
Abia begat Asa;
8 Asa begat Josaphat;
Josaphat begat Joram;
Joram begat Ozias;
9 Ozias begat Joatham;
Joatham begat Achaz;
Achaz begat Ezekias;
10 Ezekias begat Manasses;
Manasses begat Amon;
Amon begat Josias;
11 Josias begat Jeconias and his brethren, about the time they were carried away to Babylon;
12 And after they were brought to Babylon—
Jeconias begat Salathiel;
Salathiel begat Zorobabel;
13 Zorobabel begat Abiud;
Abiud begat Eliakim;
Eliakim begat Azor;
14 Azor begat Sadoc;
Sadoc begat Achim;
Achim begat Eliud;
15 Eliud begat Eleazar;
Eleazar begat Matthan;
Matthan begat Jacob;
16 Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.
17 So all the generations, from Abraham to David, are fourteen generations; and from David, until the carrying away into Babylon, are fourteen generations; and from the carrying away into Babylon unto Christ, are fourteen generations.

CRITICAL NOTES.

1. The expression *βίβλος γενέσεως* might be rendered, book of the nativity, and hence be applied in a more extended sense to the whole Gospel. But it may also mean *genealogy, genealogical table;* and this is the simplest and most obvious meaning to attach to it. It is supported, 1. by the analogy of Gen. v. 1 (Sept.); 2. by the reference in ver. 18, *τοῦ δὲ Χριστοῦ ἡ γένεσις*, and in ii. 1, *τοῦ δὲ Ἰησοῦ γεννηθέντος*.

2. Jesus, Joshua, יְהוֹשֻׁעַ (Ex. xxiv. 13; Num. xiii. 16), or יֵשׁוּעַ —as the name was written after the Babylonish captivity (Neh. vii. 7)—*helper, deliverer;* according to another explanation, God is the helper, or help. *Χριστός*, מָשִׁיחַ, an anointed one: the official designation of priests, Lev. iv. 3, 5, 16; Ps. cv. 15;—of kings, 1 Sam. xxiv. 7, 11; Ps. ii. 2; Dan. ix. 25, 26. In 1 Kings xix. 16 we also read of anointing to the prophetic office. The inspired teaching of the prophets led Israel to look for salvation in and through a personal Messiah, who, although represented in the first place as the anointed King of the stock of David, was also invested with the attributes of perfect Prophet and of High Priest.

3. From the expression, "Jacob begat Joseph," ver. 16, we gather that we have here the genealogy of Joseph, and not that of

Mary. But why should the Evangelist present this genealogy to his readers? Joseph was descended from David through the legitimate royal line of the house of David; and it was necessary to show that Jesus, the adoptive Son of Joseph, was the *legitimate* heir to the throne of David. But this line of descent was, in the most important respect, also the line of Mary, though she was descended from David through another branch (Luke i. 27; Rom. i. 3). In Joseph's line of descent, the grand characteristics which distinguish the line of Jesus appear in most striking manner; viz., its spiritual nobility, its humiliations and consecrations in the progress of history, its glorious elevation, and its tragic reverses. It was necessary that even in His line of descent the Lord should be marked out as the chosen sacrificial Lamb of Israel and of the world.

4. The line of descent, as traced by Matthew, presents various difficulties.—First, in the way of omissions. The table gives Rahab as the great-grandmother of David. Yet she lived about 400, or, more precisely, 366 years before David was born. "This difficulty," remarks de Wette, "is connected with the statement in Ruth iv. 20, according to which the line between David and Nahshon is represented as consisting of only four generations." Besides, in the second division of the genealogy, the names of Ahaziah, Joash, and Amaziah are omitted, which, according to 1 Chron. iii. 11, 12, must be inserted between Joram and Ozias; also the name of Jehoiakim, which, according to 2 Kings xxiv. 6, 2 Chron. xxxvi. 8, should come in between Josiah and Jeconiah or Jehoiachin. These omissions were evidently made with the view of reducing the generations from David to the Babylonish captivity to fourteen. But for this Matthew must have had a sufficient reason. According to some critics, the arrangement of the genealogical table was designed merely to aid the memory. Others have imagined that it bore reference to certain cabbalistic ideas. W. Hoffman explains the discrepancy (das Leben Jesu, etc., Stuttgard 1836) by the supposition that there was some confusion in the genealogical table which Matthew used. According to Ebrard (Evangelienkritik, 199), the descendants of the heathen Jezebel to the fourth generation were omitted, in strict accordance with the Decalogue. Thus Ahaziah, Joash, and Amaziah were left out. Jehoiakim also was omitted, because, in reference to the Theocracy, he and Jehoiachin really formed but one link in the great chain, and the first was the less worthy of commemoration. But none of the above suggestions

supplies a valid reason for the omissions. The true explanation appears to be, that all the individuals omitted by the Evangelist had, in one respect or another, no claim to be regarded as separate and distinct links in the theocratic chain. Ahaziah was a mere puppet in the hand of his mother Athaliah, daughter of Ahaz, king of Israel. Joash deserved the title of sovereign merely so long as he continued under the guidance of Jehoiada the priest, who was the king's son-in-law. After the death of Jehoiada, he yielded entirely to the influence of a godless court. It is remarkable that Jehoiada was buried in the tomb of the kings, but not Joash (2 Chron. xxiv. 16). In accordance with an express prophetic declaration, Amaziah was destroyed on account of his impenitence—according to the Sept.—by God (2 Chron. xxv. 16, 27). Jehoiakim was forcibly made king of Judah by the king of Egypt (2 Chron. xxxvi. 4). Similarly Zedekiah was left out, as having been merely a creature of the king of Babylon, and also because, as brother of Jehoiachin, he formed no new link between Jehoiachin and Salathiel. Assir also is passed over, because no political importance attaches to his life, which was passed in the Babylonish captivity (W. Hoffman, p. 152; K. Hoff. ii. 37).

Further, it will be noticed that the third division contains only thirteen generations, counting Joseph as the twelfth, and adding Jesus as the thirteenth. By this Matthew evidently intended to indicate that the name of Mary was here to be inserted in the genealogy; for in so important a matter he could not have made a mistake. Nor can we admit the supposition that he counted the name of Jechoniah twice,—the second time as anew founding the Messianic line after the Babylonish captivity. At any rate, the Evangelist wished to lay emphasis on the fact, that Joseph was not the natural father of Jesus. Accordingly, there is a sudden break in the natural order of the genealogy: Abraham begat etc., Jacob begat Joseph; and an expression is introduced which forcibly points to the circumstance that Jesus was born of a virgin.

Another point claims our attention. According to Jewish law, a stain attached to each of the four females—Thamar, Rahab, Ruth, and Bathsheba—introduced by Matthew into the genealogy. But we can scarcely infer from this circumstance, with Starke, that they are specially mentioned in order to show that Christ was not ashamed of poor sinners, since He derived from such His human nature, and had received them as His own people; for it is beyond question that Jesus was conceived by Mary without any taint of

sin. It was rather the object of the Evangelist to point out to his Jewish readers a higher righteousness than that external and ceremonial sanctity which the Pharisees extolled. No doubt Thamar conceived Phares, knowing that she committed incest; while Judah, although not aware who she was, was guilty of fornication. Still, it was under the impulse of faith, though fanatical and sadly misdirected, that Thamar took that strange and sinful step. She was resolved, at all hazards, to become one of the mothers of God's chosen race. By faith, Thamar rose over the guilt of incest, and Rahab over her former degradation of being a heathen and a harlot. By her heroic faith, Ruth, though pure and unblameable, yet a heathen, attained such distinction, that one of the books in the Old Testament canon bears her name; while Bathsheba, David's accomplice in adultery, became the partner of his penitence and his throne.

5. In the arrangement and division of the genealogical tree of Jesus, Matthew was undoubtedly influenced by the symbolical views of the Jews concerning numbers. The grand general arrangement into three groups (patriarchs, kings, and persons of royal extraction) presents an ascending and descending line. In the first fourteen generations there is a gradual ascent (in a secular point of view), culminating in royalty. The second series consists of a line of royal personages, gradually inclining downwards. The third begins during the Babylonish captivity, and forms a descending line, which finally terminates in Joseph the carpenter. Still, the main point in this arrangement is the number three. Three is the grand spiritual number. In spite of the sins and the apostacy of some of the representatives of David, that line always continued specially set apart by God and for God, constituting a hereditary spiritual nobility in the midst of the people of Israel, and of the world at large. In it the hereditary blessing of Abraham was more and more concentrated,—both the blessing of the promise and the blessing of faith. Each of these three groups was again subdivided into a series of fourteen—twice seven." The number seven denotes the full development of nature up to its consecration and transfiguration. Two is the number of contrast—of sex, of life. Accordingly, the number fourteen would indicate that the development of a genealogical line had reached its completion. The number three, on the other hand, denotes the perfect elevation above the sphere of nature of this perfect natural development, by its spiritual consecration. Hence the forty-two generations point to the spiritual

consecration of the theocratic line culminating in Him who was full of the Holy Ghost. On the same principle, the Israelites wandered for forty years (a round number for forty-two) through the wilderness, and had in all forty-two encampments. Thus, in reference both to time and space, the old race had to pass as it were through forty-two stages before a new race (in the symbolical sense) sprang up.

6. We can here but briefly discuss the relation between the genealogy of Jesus according to Matthew, and the same as given by Luke. So far as their arrangement is concerned, we notice, that while the first genealogy descends from the progenitor, the second ascends from the last scion; and that, while Matthew begins with Abraham, Luke goes beyond the father of the faithful to Adam, the first progenitor of the human race, and to God its Creator. Again, so far as the contents of the two tables are concerned, we find that from David downwards the names are for the most part different, and manifestly constitute two different lines, which coincide only in the names of Zorobabel and Salathiel. Matthew's line passes from David to Solomon, while that of Luke passes from David to his son Nathan. In Matthew's line, the parent of the foster-father of Jesus is called Jacob, while in that of Luke he is designated Eli. The same discrepancy extends over the whole table,—always assuming that the apparent coincidence of the two lines in Zorobabel and Salathiel is simply due to similarity of names. From the earliest period, various explanations of this difficulty have been suggested. At first it was supposed that, by a marriage according to the law of Levirate (Deut. xxv. 5–10), the two lines had converged in one link. Julius Africanus (according to Eusebius, E. H. 1, 7) suggested that Eli died childless, that Jacob espoused his widow, and was the real father of Joseph. But then, according to the law, Eli alone would in that case have been mentioned as the father of Joseph (Deut. xxv. 6). Ambrosius reversed the above hypothesis: Eli, he supposed, was the real, and Jacob the nominal father. But in that case the same difficulty recurs. Other hypotheses are even less plausible. The view most commonly adopted is that of Helvicus (see Winer's Real Wörterb. art. Jesus), according to which, Luke is supposed to furnish the maternal genealogy; so that the Eli mentioned in Luke iii. 23 was the father of Mary, and, as father-in-law of Joseph, was called his father. The objection of Winer, that in such case Luke would not have employed the terms τοῦ Ἡλί, may be met by a reference to

the similar expression τοῦ Θεοῦ, where, of course, it could not be intended to represent God as the natural Father of Adam. The objection, that the Jews were not in the habit of keeping genealogical record of females, does not apply here, as Jesus had no natural father. Besides, down to Eli, the genealogy given is that of males. Lastly, so far as the propriety of the thing was concerned, Luke also inserts the name of Joseph, as being in the eye of the law the father of Jesus. This hypothesis has been adopted by many modern expositors, as Bengel, Heumann, Paulus, Kuinoel, Wieseler, W. Hoffmann (Leben Jesu, p. 148).* It was in accordance with the general plan of Luke's Gospel to follow up the genealogical line beyond Abraham to Adam and God, so as to present the Lord both as the Son of man and at the same time the Son of God, and for the same reason, to trace the actual lineage of Jesus, and consequently that of his mother Mary; while Matthew in this respect also represented the theocratic and legal point of view.

7. Proofs and parallel passages:—*Jesus*, Luke i. 31. *Christ*, Lev. iv. 5, 16, etc.; in the New Testament everywhere. *Jesus Christ*, John xx. 31, and in many other places. *Son of David*, Ps. cxxxii. 11; Isa. xi. 1; Acts xiii. 23; Jer. xxiii. 5; Rom. i. 3; Matt. xv. 22, xxi. 9, xxii. 42. *Abraham*, Gen. xii. 3, xxii. 18; 2 Sam. vii. 12; Gal. iii. 16, etc., etc. *Isaac*, Gen. xxi. 2, 3; Rom. ix. 7, 9. *Jacob*, Gen. xxv. 26. *Judah*, Gen. xxix. 35, xlix. 10; Heb. vii. 14. *Pharez* and *Zarah*, Gen. xxxviii. 29, 30. *Hezron*

* For another and a remarkably ingenious explanation of the two genealogies, we refer the reader to Lord Arthur C. Hervey's article, "Genealogy of Jesus Christ," in Smith's Dict. of the Bible, i. p. 666. This is not the place to enter into details of his theory: suffice it to say, that, according to Lord Hervey, *both* the genealogies (in Matthew and Luke) are those of *Joseph*. The genealogy of St Matthew is "Joseph's genealogy as legal successor to the throne of David; *i.e.*, it exhibits the successive heirs of the kingdom, ending with Christ as Joseph's reputed son. St Luke's is Joseph's private genealogy, exhibiting his real birth, as David's son, and thus showing why he was heir to Solomon's crown." Lord Hervey further suggests, "that Salathiel, of the house of Nathan, became heir to David's throne on the failure of Solomon's line in Jechonias, and that as such he and his descendants were transferred, as 'sons of Jeconiah,' to the royal genealogical table, according to the principle of the Jewish law, laid down Num. xxvii. 8–11." On the same principle, the other divergences of the two genealogies are explained, till we reach Matthan, who had two sons, Jacob and Heli. The elder of these, Jacob, whose daughter Mary was mother of the Lord, dying without male issue, the succession to the throne of David now devolved on Joseph, the son of Heli.—THE TRANSLATOR.

(*Esrom*), 1 Chron. ii. 4, 5. *Aram* or *Ram*, Ruth iv. 19 (Hezron's first-born son omitted, 1 Chron. ii. 9). *Aminadab*, 1 Chron. ii. 10. *Naashon*, Ex. vi. 23. *Salmon*, 1 Chron. ii. 11; Ruth iv. 20. *Rahab*, Josh. ii. 1, vi. 23, 24. *Boaz*, *Obed*, Ruth iv. 13, 17. *Obed*, *Jesse*, Ruth iv. 22; 1 Chron. ii. 12; 1 Sam. xx. 27; 1 Kings xii. 16. *Jesse*, *David*, 1 Chron. ii. 15. *Solomon*, 2 Sam. xii. 24. *Roboam*, *Rehoboam*, 1 Kings xi. 43. *Abia*, *Asa*, 1 Kings xv. 2, 8. *Josaphat*, 2 Chron. xvi. and xvii. *Joram*, 2 Kings viii. 16; 2 Chron. xxi. 1. *Ahaziah*, *Joash*, *Amaziah*, 2 Kings viii. 24, xi. 2, xii. 21; 1 Chron. iii. 11. *Ozias* (or *Azariah*), 2 Kings xiv. 21. *Joatham*, 2 Kings xv. 7; 2 Chron. xxvi. 23. *Ahaz*, 2 Kings xv. 38; 2 Chron. xxvii. 9. *Ezekias* (*Hezekiah*), 2 Kings xvi. 20; 2 Chron. xxviii. 27. *Manasses*, 2 Kings xx. 21. *Amon*, 2 Kings xxi. 18. *Josias*, 2 Kings xxi. 24. *Jechonias*, *Jehoiakim*, 2 Kings xxiii. 35. The Babylonish captivity (2 Kings xxv; 2 Chron. xxxvi.). ἐπί notat tempus non stricte tantum sed cum latitudine, just as Jechonias and his brothers were not born at one and the same time. On three different occasions, within a short period, portions of the people were carried away,—first, during the reign of Jehoiakim, then under that of Jehoiachin, and, lastly, under Zedekiah. But the Evangelist speaks of the three events as of one, because the captivity began under the first of these princes, was extended under the second, and completed under the third. *Salathiel* (*Pedaiah*, *Zorobabel*), 1 Chron. iii. 18, 19. *Abiud* (*Hananiah*), 1 Chron. iii. 19. *Abiud*, *Eliakim*, etc., Jewish tradition (Temple registers).

DOCTRINAL REFLECTIONS.

1. Even as original sin has tainted all mankind from the womb, so, and much more, has our race participated in the riches of Divine grace. Hence, in the history of the world, the hereditary curse and the hereditary blessing have always appeared side by side—in Cain and Abel, in Ham and Shem, in the case of the heathen world and of Abraham. Not only has the curse had a blessing for its counterpart, but on each successive occasion the blessing has widened and increased. The blessing of Shem surpassed that of Japheth; the blessing of Judah, that of his brethren; and the blessing of David, that of all Judah and Israel beside. This contrast of blessing and curse led to that between the religion of faith and heathenism. Not that the hereditary blessing of Abraham remained wholly unimpaired by the curse that flowed from Adam's

guilt. Hence it was necessary that Christ should die on the cross, though the covenant-blessing centred in Him. Still, this influence of transmitted sin could not destroy either the blessing of personal faith or the hereditary blessing of Abraham; and now that all promises have been fulfilled in Christ, the curse of original sin is, in the case of believers, not only removed, but transformed into blessing.

2. Abraham was told, "In thy seed shall all the nations of the earth be blessed." It was not said, In thy oral tradition, or in thy written records. According to the notions of many, the New Testament should have begun with a list of the books of the Old Testament. Instead of this, however, it begins with a genealogical tree. Through Abraham's faith the blessing had descended in his seed as an heirloom. Antipædobaptists overlook this mystery, otherwise they would see more meaning in the admission of infants into the visible Church; nor is due prominence given to this fact in the Church's teaching, otherwise the objections of Baptists would be more readily and more fully answered.

3. Down to David, Joseph's line of descent was the same as that of Mary. It then diverged into two branches. While, however, the royal line terminated in the pious carpenter, Joseph, the line of Nathan, who, though one of David's sons, never ascended the throne, was selected to comprehend the chosen mother of the Lord. In general, the greatest number of the humiliations of the royal house occurred in Joseph's line. In it the godless kings appear in contrast to the pious. Doubtless, it was so ordered that the affliction and obscurity of the house of David should serve to restore its spiritual glory.

4. Even among the ancestors of Jesus, the blessing and the promised salvation was transmitted through the righteousness which is by faith, as distinguished from legal righteousness. This appears not only from the lives of Abraham and David, the fathers of the faithful, and from the pious sovereigns among their descendants, but also from the ancestresses of Jesus, Thamar, Rahab, Ruth, and Bathsheba, specially mentioned by the Evangelist.

5. A sacred pedigree—which may be regarded as symbolizing the real import of noble descent and hereditary nobility, whether Christian or national—conferred not personal holiness on the Jewish monarchs. Spirituality was the attainment of the individual, not the quality of the race, and in every case the combined result of Divine grace and human obedience. Still less could we suppose

that the sacredness of the pedigree ultimately manifested itself in the advent of Christ Himself. Christ sprung from the fathers according to the flesh: this was His only connection with them through Mary. According to the Spirit, He was the Son of God, and, as such, the new and perfect manifestation of the Divine Being, the second Adam, the Lord from heaven.

HOMILETICAL HINTS.

The genealogical table of Jesus, considered as the first New Testament testimony about Him. As a testimony, 1. to His human nature; 2. to His hereditary right; 3. to His Divine character and destiny.—The genealogical tree of Jesus symbolically a kind of law and gospel for all other genealogical trees, from the lowliest to the most exalted.—The genealogy of increasing life compared with that of decreasing life, Gen. v.—Christ's human extraction viewed in reference to His Divine origin (John i.): His human descent is based on the Divine, and serves to reveal it.—Contest between the hereditary blessing of Abraham and the hereditary curse of his race.—The hereditary blessing of Abraham in its symbolical connection with Christian infant baptism.—The family—its import at all times in connection with the kingdom of heaven.—The pious family amidst the storms of the world and of time. 1. It may sink, but not utterly. 2. It endures, because it resists. 3. Its apparent extinction is its glorification.—The sacred birth and the second birth in their agreement and their difference.—Jesus Christ the sum and substance of all religion. 1. Jesus, the man; Christ, His Divine calling and qualification. 2. Jesus, the Hebrew name specially intended for His own people; Christ, the sacred name indicating His designation for the whole world. 3. Jesus, the one Redeemer; Christ, the Mediator of the triune covenant. Or, 1. Jesus as the Christ; 2. the Christ as Jesus.—Jesus Christ the Son of David. 1. The Son of the shepherd of Bethlehem; 2. the Son of the persecuted fugitive in the cave of Adullam; 3. the Son of the warrior and conqueror, the prince of Zion.—Christ the Son of David. 1. In reference to His appearance in the flesh, died on the cross, the last scion of His race. 2. In reference to His heavenly character, the Prince of the kings of the earth. Or, 1. The end of the Old Testament kingdom; 2. the beginning and the head of the New Testament heavenly kingdom.—Jesus Christ the Son of Abraham. 1. The Finisher of faith; 2. the Fulfiller of the promise.—Jesus

the antitype of Abraham in his relation to the world. In Abraham we see nascent faith leading to separation from the world; while in Christ, faith, with its full and matured blessing, re-enters the world. —Jesus, the Son of Abraham, the seal of God's covenant-truth.—Jesus Christ, as the Son of Abraham, the great witness of God's covenant-faithfulness. 1. In Him was fully revealed the promise which had been given to Abraham. 2. In Him was this promise gloriously fulfilled. 3. In Him it was renewed and glorified.—Christ the Son of Abraham and of David, or the spiritual transfiguration both of the pilgrim's tent and of the throne.—Christ the Son of Abraham and of David, or the Finisher of faith: 1. of faith in the promise; 2. of faith in sovereign grace.—How the advent of Christ was preparing throughout the whole course of antiquity: 1. By means of the house of David; 2. by means of the race of Abraham; 3. by the whole course of events in the world.—The root out of a dry ground.—Known to, and fixed by, the Lord is every hour and event in His kingdom.—The succession of glory and obscurity in the history of the kingdom of God.—Christ appeared, not in the days of Israel's power and glory, but in the days of their humiliation.—The share which the royal line of Solomon had in giving birth to Christ. 1. How infinitely it receded behind the lineage of Mary; 2. yet how at the same time it symbolizes the protection extended by the State to the Church.—The Lord's humiliation and exaltation prefigured in His genealogical tree.—In His ancestors Jesus has lived through the whole extent of the world's previous history.—The history of the ancestors of Jesus shows that the life of each successive individual was preserved as by a miracle.—Jesus the sacred heir of the ancient world. 1. As heir of the blessing, He is the Prophet of the world. 2. As heir of the sufferings entailed by the curse, He is its atoning High Priest. 3. As heir of the promise, He is its King.—Jesus Christ the end of the world, and the beginning of the world.—Jesus Christ the closing of the old, and the commencement of the new dispensation. Abraham and Mary as the beginning and the end of the old covenant.—Jesus, the Son of Mary: 1. The affinity; 2. the contrast.

SECOND SECTION.

Jesus, as *miraculously conceived by His mother in faith*, or in the mystery of His incarnation, is not recognised even by the legitimate representative of the house of David (Joseph), till attested by an angel from heaven.

CHAPTER I. 18–25 (Luke i. 26–23).

CONTENTS:—Distressing circumstances under which the two betrothed descendants of David are introduced to our notice. Mary, pregnant by the power of the Holy Ghost, misunderstood and doubted by her betrothed. Joseph's intention of privately putting her away. The mother and child vindicated from dishonour by Divine intervention. Joseph's faith. Ancient prophecy. The name—Jesus.

18 Now the birth of Jesus Christ was on this wise: When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. 19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. 20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. 21 And she shall bring forth a son, and thou shalt call His name JESUS; for He shall save His people from their sins. 22 (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, 23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel; which, being interpreted, is, God with us.) 24 Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife; 25 And knew her not till she had brought forth her first-born son: and he called His name JESUS.

CRITICAL NOTES.

1. The Evangelist commences his narrative at the period when Mary's pregnancy had become matter of certainty, about the time of her return from visiting Elisabeth.

2. In ver. 18, the reading γένεσις is much better established than γέννησις, and clearly more appropriate, as the event in question was not properly a γέννησις.

3. *Of the Holy Ghost.*—The notion of begetting is completely

excluded by that of the Holy Ghost. The secret influence of the Spirit is more minutely described in Luke i. 35.

4. Joseph was *just*.—The word has been groundlessly interpreted as kind, or tender-hearted. To have acted upon his suspicion in reference to Mary as if it had been matter of certainty, would have been not merely unkind, but unjust. Such conduct would have been all the more inexcusable, that Mary had informed him not only of the fact of her pregnancy, but likewise of its cause. Joseph was unable to share her faith; but neither could he bring his mind entirely to disbelieve her account. This struggle of feelings of generosity and of previous esteem for Mary, influenced the decision at which he arrived. He resolved not to accuse her publicly (the reading παραδειγματίσαι is an explanation of δειγματίσαι); that is, not to dismiss her by a bill of divorce, which would have stigmatized her as an adulteress. Still, he had resolved on a separation, in so far as to dismiss her indeed by a bill of divorce, but without assigning any special ground for it. Thus her disgrace would at least not become matter of notoriety, although, of course, suspicion would attach to her; at any rate, her child might still be regarded as the son of Joseph. By this conduct he would unquestionably have taken upon himself a portion of her ignominy. He might be considered a hard-hearted man, who turned away an honourable female unjustly. These circumstances afford an insight into the inward struggle which both experienced. On the law of divorce, comp. Deut. xxiv. 1–3; Matt. xix. 8.

5. The angel of the Lord that appeared to him in a vision when sleeping, was the angel of the Lord in the peculiar and historical sense of that term—the Angel

Of the Lord, Gen. xvi. 7, 9, and in other passages.

Of the presence, Ex. xxxii. 34, xxxiii. 14; Isa. lxiii. 9.

Of the covenant, Mal. iii. 1.

The angel Gabriel (hero of God), who, according to Luke i., delivered the messages relating to the birth of Christ, was probably only a more definite manifestation of the angel of the Lord (Dan. viii. 16, ix. 21). The angel of Christ's incarnation must, however, be carefully distinguished from later angelic apparitions. (See the author's Leben Jesu, ii. B. 1, 41.)

6. It is worthy of remark that the Joseph of the New Testament, like the Joseph of the Old Testament, uniformly received his revelations in dreams. This particular form of revelation may have been chosen, 1. Because his spiritual life was imperfectly

developed; 2. because of his spiritual sincerity and simplicity of heart.

7. Among the Jews the betrothed bore the title of wife

8. Both the descent of Jesus and His mission were revealed long before His actual appearance on earth. His birth, His name, and His work were equally from the Holy Ghost.

9. On the Messianic application of Isa. vii. 14, consult the commentaries. It must, however, be observed that the Evangelist Matthew uses the expression, "was fulfilled," ἐπληρώθη, in reference not merely to the fulfilling of verbal predictions, but also to that of typical prophecies. In the passage before us the reference is probably to a typical prophecy. The virgin presented to Ahaz as a sign, may have been a type of the holy Virgin, in so far as, 1. Her future pregnancy was announced even before her marriage had actually taken place; as also, the fact that she would give birth to a male child. 2. The most decided and strong faith was called into exercise in connection with this child, by which it obtained the name of Immanuel, and became the sign of approaching deliverance in a season of peculiar trial. 3. The name Immanuel was verified in the God-man. 4. All these circumstances served to render the birth of this child peculiarly sacred, and to connect it with the future of Israel; thus strikingly prefiguring the advent of the holy child, the Hope of Israel.

10. Joseph believed in consequence of the Divine intimation he had received in a dream, and forthwith married Mary, with all the Jewish marriage ceremonies, from a regard to her reputation. But he did not consummate the marriage till Mary had given birth to her first-born. From the expression, first-born, it must not, however, be inferred that Mary subsequently bore other children. An only child was also designated first-born. The term merely implied that this was the child which had opened the womb (Gen. xxvii. 19, 32; Ex. xiii. 2). That Jesus had actually no uterine brother, will appear on closer consideration of the real extraction of those who are called the Lord's brethren. They were the sons of Alphæus, Joseph's brother, and of Mary, the wife of Alphæus, the sister-in-law (not the sister) of the mother of the Lord. (See the author's dissertation in his "Geschichte des apostolischen Zeitalters," i. p. 189; and the article, Jacobus, der Bruder der Herrn, in "Herzog's Reallexicon.") The expression, "brethren of the Lord," has been taken in its literal sense by the Antidicomarianites in the ancient Church, and by many modern theologians;

while the Roman Catholic Church, since the times of the Collyridians, of Epiphanius, Ambrose, etc., has gone to the opposite extreme of maintaining that Joseph and Mary never lived together on terms of husband and wife.

DOCTRINAL REFLECTIONS.

1. If it may be said of Abraham, that his faith brought the word of the Lord as a word of promise into the world, it may, in the same way, be said of Mary, that her faith brought the incarnation of the Word into the world. And as the faith of Abraham was the connecting link by which the Divine blessing attached itself to his seed according to the promise, so Mary, by her strong and living faith, conceived, through the Holy Ghost, the Lord, the Saviour of the world. The faith of Abraham established a connection between physical birth and spiritual regeneration; but, in the inspired faith of Mary, birth and regeneration have become actually one,—nay, the birth of Christ was regeneration not merely in a passive, but also in an active sense. It was creative regeneration—sinlessness, which became the efficient cause of the regeneration of men; sinlessness delivering from sin. Those who hold that Christ derived from Mary our sinful nature, which became transformed into sinlessness by His unswerving holiness till death, argue as if regeneration were the goal of Christianity, whereas it is only its commencement. In this respect they, as well as the Baptists, come very far short of Abraham's faith. Abraham had not merely, like Melchisedec, faith as an individual, but also as the head of a family; and this faith comprehended his house and his posterity. He believed in the sanctification of nature, in the consecration of birth, and in the spiritual exaltation of natural descent by reception into the household of God. In Mary, this divinely inspired faith went along with her conception as virgin-mother; and in her Son, the eternal Logos was united to human nature. For a discussion on the miraculous birth, see *Leben Jesu*, vol. ii. p. 66.

2. The sad position of the Virgin, misunderstood and deserted by her betrothed, presents a striking type of the future history of her Son, when denied and abandoned by men. Similarly, however, her vindication by the angel of the Lord prefigures Christ's glorification. Mary forsaken by her husband was a type of Christ's loneliness in Gethsemane and on the cross.

3. The expression, "an angel of the Lord," is subsequently ex-

plained by the introduction of the definite article—the angel of the Lord—connecting it with the whole Christology of the Old Testament.

4. In the same way, the announcement of the angel of the Lord is connected with the Bible doctrine of the Trinity; and that of the name, Jesus, with the doctrine of redemption.

5. The relation between dreams and other forms of divine revelation, is to be gathered from the doctrine of visions, and of their different forms.

6. In the passage which refers to the fulfilment of the prediction, contained in Isa. vii. 14, we must properly appreciate the spirit of Old Testament prophecy generally, the New Testament explanation of its various statements, and, lastly, the difference between typical and verbal prophecy.

7. In examining the passage, "and knew her not, etc.," we must remember that there is a vast difference between the question whether Joseph and Mary lived together on terms of conjugal intercourse, and the inquiry whether Mary had afterwards other sons.

HOMILETICAL HINTS.

The trials of Jesus' mother prefigured His own trials when denied and deserted. 1. In both cases the cause was the same—faith. 2. The import was the same—elevation above the world. 3. The effect also was the same—the awakening of faith. 4. Lastly, the issue was the same—glory.—The mother and the Son. 1. The great similarity between them. 2. The infinite difference.—The share female character has had in promoting the kingdom of God, 1. In its extension; 2. in its limitation.—Mary a model of unshaken confidence in God.—Committing oneself to the Lord leads to success even in the world.—On the connection between mistrust and unbelief.—How the entertaining of generous sentiments may become the means of preserving our faith.—An honest doubter will obtain light.—The first New Testament narrative commends to us a holy consideration for woman.—High regard for the reputation of woman.—Justice must ever be allied to gentleness.—The infinite blessing which rewarded Joseph's self-denial.—The manifestation of the Father, the Son, and the Holy Spirit, concentrated in the birth of Christ.—The Holy Spirit introduced the Son into the world; and the Son, the Holy Spirit.—Symbolical lessons of the creative action of the Holy Spirit in the birth of Christ. 1. It

pointed back to the creation of the world (Gen. i. 2), and to the creation of man. (The breath of God, Gen. ii. 7.) 2. It points forward to the creation of the Church, and the creation of the heavenly city (Acts ii.).—The miraculous birth of Christ viewed in the light of the miraculous birth of Adam.—The miraculous birth of Jesus as the regeneration of man.—Import of the name Jesus (the Redeemer) in connection with salvation: 1. A seal and assurance of the mode of redemption. 2. A proclamation of the fact of redemption. 3. A celebration of His work of redemption.—Joshua a type of Jesus: 1. As the hero of the achievements of faith, who followed upon Moses the lawgiver; 2. as champion in the strength of the Lord; 3. as the leader of the people from the desert to Canaan.—Redemption from sin and deliverance from sin are inseparable.—"The people" of Jesus, and they alone, are the saved. 1. We must belong to His people (listen to awakening grace) in order to obtain salvation. 2. We must be in a state of salvation (surrender ourselves to converting grace) in order wholly to belong to His people.—The people of Jesus a marvellous people, and the subjects of a marvellous King. 1. They are one in Christ, and yet diffused among all nations. 2. This people existed before it appeared (the elect), and appeared before it existed (the typical people of God under the Old Covenant). 3. They suffer with Christ, until, to appearance, they perish, and yet triumph with Christ throughout all eternity.

THIRD SECTION.

On His appearance upon earth, He is rejected, despised, and persecuted by the theocratic city, the theocratic prophets, the priesthood, and royalty; but owned and glorified by God, in signs from heaven, in the adoration of wise men from the heathen world, and in His miraculous and Divine preservation, effected by the flight into Egypt, and by His concealment during His youth in the obscurity of Galilee.

CHAPTER II. (Luke ii.)

CONTENTS:—Immediately on His appearance commenced the grand conflict between the Christ of the true theocracy and the

degenerate, worldly form of the theocracy as then subsisting. Judaism rejected Him; the heathen world received Him (the East and Egypt). Jerusalem knows nothing of Him, and is thrown into alarm at the tidings of His appearance. The high priests and the scribes are, by their knowledge of the Scriptures, able to indicate correctly the place of His birth, but they treat the announcement of His birth as if it were an idle report. Herod attempts to slay the child, first by craft, and then by a general massacre. The escape into Egypt is signalized by the martyrdom of the children at Bethlehem; and Jesus is only preserved for the work given Him by the Father by His concealment in heathen Egypt, and afterwards in semi-pagan Galilee. On the other hand, Joseph and Mary, a poor couple, and the heathen magi, are His guardians and witnesses; while the children and mothers of Bethlehem are involuntary sharers in His sufferings. But, despite the contempt poured on Him by a carnal and degenerate theocracy, God in various ways glorifies Him as the true heir of the theocracy; so that the events recorded in this section really corroborate the fact of His Divine mission. Every circumstance bears testimony in His favour: 1. His birth in Bethlehem, or the Divine word of promise, the Scripture. 2. The miraculous star in the sky, or Nature. 3. Heathen philosophy in its noblest aspirations (although clouded by error), under the guidance of Providence, or the course of history. 4. The unsuspecting sleep, and the fearful awakening of sinners at His name. 5. Orthodox unbelief, which, with all its dulness, is compelled to point to Bethlehem. 6. The belief of the wise men bursting through the mist of astrological delusion. 7. The triumph of Christian simplicity over the craft of the world, through the guidance of the Divine Spirit. 8. The martyrdom at Bethlehem. 9. The devoted resignation of the Holy Family, the relatives of the Lord. 10. The miraculous deliverance and preservation of the Lord in the same heathen country from which Israel had been brought. 11. Jesus growing up in obscurity and lowliness at Nazareth. 12. His providential preservation, accomplished by means apparently the slightest, viz., prophetic dreams.

1 Now, when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, 2 Saying, Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him. 3 When Herod the king had heard these

things, he was troubled, and all Jerusalem with him. 4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. 5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, 6 And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule My people Israel. 7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. 8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found Him, bring me word again, that I may come and worship Him also. 9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. 10 When they saw the star, they rejoiced with exceeding great joy. 11 And when they were come into the house, they saw the young child with Mary His mother, and fell down and worshipped Him: and when they had opened their treasures, they presented unto Him gifts; gold, and frankincense, and myrrh. 12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. 13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and His mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy Him. 14 When he arose, he took the young child and His mother by night, and departed into Egypt; 15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called My Son. 16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. 17 Then was fulfilled that which was spoken by Jeremy the prophet, saying, 18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not. 19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, 20 Saying, Arise, and take the young child and His mother, and go into the land of Israel: for they are dead which sought the young child's life. 21 And he arose, and took the young child and His mother, and came into the land of Israel. 22 But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: 23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

CRITICAL NOTES.

1. On the genuineness of this chapter, as well as of the former, comp. Meyer's Commentary on Matth., p. 59.

2. *Bethlehem* (בֵּית לֶחֶם, house of bread), Βεθλεὲμ τῆς Ἰουδαίας. Bethlehem of Judea, as distinguished from Bethlehem in the tribe

of Zebulon, Josh. xix. 15. "Bethlehem Ephratah (Gen. xxxv. 16, 19) was situated in the tribe of Judah (comp. Judg. xvii. 9, xix. 1; 1 Sam. xvii. 12), six Roman miles, or two hours, to the south of Jerusalem." Reland, Palæstina, p. 642 foll.; Rosenmuller, "Handbuch der biblischen Alterthumskunde," ii. 1, p. 123; Robinson, Pal. i. p. 470; Tobler, Bethlehem in Palæstina, St Gall, 1848. With these comp. the recent travels of Schubert, Strauss, Schulz, etc. The earlier name of Bethlehem was Ephratah, which probably also included its environs. This small town was the ancestral seat of the house of David (Ruth i. 1, 2). It was fortified by Rehoboam (2 Chron. xi. 16); but remained an insignificant place (Mic. v. 1), and is not even mentioned among the towns of Judah either in the Hebrew text of Joshua or in Neh. xi. 25. The striking contrast between its insignificance and its future destiny is brought out by the prophet Micah, in a prophecy which forms one of the most pointed Messianic predictions (see ver. 6). At present, Bethlehem is a small but populous town in a well-cultivated district. As to the road from Bethlehem to Jerusalem, see von Raumer's Palestine, p. 276. "Bethlehem itself is situated on a ridge of moderate size, extending from east to west. It consists of about 100 indifferent dwellings, partly cut out in the rock, and contains 600 inhabitants capable of bearing arms, partly Turks and partly Christians. As the town in the year 1834 took part in the insurrection against Ibrahim Pasha, he caused the Turkish quarter to be destroyed. Since that time the place is inhabited exclusively by Christians (3000 in number)." Comp. Robinson i. p. 472.

3. *In the days of Herod the king.*—The monarch here alluded to was Herod surnamed the Great. He was he first sovereign of the Idumæan (or Edomite) race, which, from the year 40 before Christ, reigned over Judæa, under the supremacy of Rome (Joseph. Antiq. 14, 1, 3; de Bello Jud. 1, 8, 9). Herod the Great was a son of Antipater, whom Cæsar had appointed procurator of Judæa at the time he acknowledged Hyrcanus II., the Maccabæan prince, as king. When a youth of fifteen, Herod was entrusted by his father with the government of the province of Galilee (Joseph. Antiq. 14, 9, 2). Subsequently, as "strategos" of Cœlesyria, he defeated the Maccabæan prince Antigonus (son of Aristobulus), who had made an attempt to recover the sovereignty of which Aristobulus had been deprived. The Roman triumvir Antony made Herod and his brother Phasael tetrarchs. Driven from his province by Antigonus,

Herod repaired to Rome, where, through the favour of Antony, he was declared by the Roman Senate king of Judæa. But he was obliged to call in the help of Rome before he could make himself master of his new capital, Jerusalem. After the fall of Antony, he succeeded in securing the favour of Augustus. For his further history, comp. the article *Herod* in the various Encycl. and Josephus.

Herod was destined to sustain a most ominous part in Jewish history. At his accession, he founded the Idumæan dynasty on the ruins of the Asmonæan or Maccabæan race. (Comp. the genealogical tables of the Asmonæan house and of the Herodian, in von Raumer's Palestine, p. 331.) The glorious race of the Maccabees had fallen through their fanatical presumption, and a servile deference to the ultra-legalist religious party,—just as a similar ultra-ecclesiastical policy led to the ruin of various Byzantine dynasties, and in more modern times to that of the Stuarts in our own country, and of the Bourbons in France. The Idumæan dynasty, on the other hand, pursued a crafty secular policy, by which it succeeded in maintaining itself for a considerable time, under the most difficult circumstances. This policy consisted in flattering the party of the Pharisees, by the building of the temple, and by other tokens of religious zeal; while at the same time the favour of Rome was courted by servility, by concessions to heathenism, and by the introduction of Grecian customs. It is noteworthy that the same Herod who had already extinguished the priestly and royal house of the Maccabees by the murder of its last heirs, also attempted to destroy the true and eternal royalty of the house of David. But, strictly speaking, it was not with Herod that the outward sceptre first passed from the tribe of Judah to an alien family, as even the Maccabæan dynasty belonged to a different tribe, that of Levi. Hence, when the royal power was conferred on the Maccabees in the person of Simon, it was *with an express reservation of the rights of the Messiah* (1 Macc. xiv. 41).

On the other hand, the Idumæans had, for more than a hundred years before that, been Jews,—the Maccabee Hyrcanus having compelled them to submit to circumcision. The Herodian dynasty remained, however, Idumæans in spirit,—circumcised semi-pagans and barbarians, though outwardly civilised. According to the statements of the Fathers (quoted by Winer, p. 481, note 5), the Herodians were of purely heathen extraction,—their ancestors having been Philistines from Ascalon, who had been brought to Idumæa

as prisoners of war. But while the Asmonæans enjoyed the royal dignity with the express acknowledgment that the sceptre belonged to the "coming Prophet," Herod recognised no such expected Messiah; or rather entertained only superstitious fears about Him, and cherished the desire of effecting His destruction. In this respect Herod may be said to have removed the sceptre from Judah, although not in the primary sense of the prediction in Gen. xlix. 10 (see the author's "Positive Dogmatik," p. 668).

Herod died in the fourth year before the commencement of our era, shortly before Easter (Joseph. Antiq. 17, 9, 3). Accordingly, the birth of Christ must have taken place at least four years earlier than the usual date. See Wieseler, "Chronol. Synopse," p. 50; and the author's "Leben Jesu," ii. p. 106.

4. *The Magi*, *μάγοι*, מָגִים.—The name originally belonged to a high sacerdotal caste among the Persians and Medes, who formed the king's privy council, and cultivated astrology, medicine, and occult natural science. They are frequently mentioned by ancient authors, such as Herodotus (1, 132), Diogenes Laertes (1, 1, 9), Ælian, Porphyry, Cicero, and Pliny. During the time of the Chaldæan dynasty, there also existed an order of magi at the court of Babylon (Jer. xxxix. 3), of which Daniel was made the president (Dan. ii. 48). Subsequently the name was transferred to those Eastern philosophers in general who studied astrology, the interpretation of dreams, occult natural science, and the like. See Winer's Realwörterbuch. At the time of Christ, many natives of Syria and Arabia, as well as Greeks and Romans, professed to be adepts in the magical art, and employed it for gain or personal advancement, taking advantage of the curiosity and superstition of their cotemporaries. The names of Simon Magus, who drew down the rebuke of Peter, and of Elymas the sorcerer, who opposed Paul, will at once occur to the reader as familiar instances. The magi mentioned in the text belonged to the earlier class of Eastern sages, whose researches were sincere and earnest. They are called "wise men from the East," *μάγοι ἀπὸ ἀνατολῶν*. The expression, *ἀπὸ ἀνατ.*, may be joined with equal propriety to the noun preceding or to the verb following. The first construction, however, is preferable, giving to the expression, magi, its full import; but the particular part of the East from which they came, cannot be determined. Justin, Tertullian, and many others (see Meyer), fixed on *Arabia*; Chrysostom, Theophylact, and others, on *Persia*; while some have specified *Parthia*, *Babylonia*, and even *Egypt* and Ethiopia. At all events,

they were of Eastern extraction; and the Evangelist seems to imply that they came from Persia or Mesopotamia, the seat of the original magi. In attempting to account for the manner in which they had become acquainted with the Jewish expectation of a Messiah, some have laid too much stress on uncertain historical statements; while, more recently, others have entirely disregarded the established historical-fact, that some such expectation was generally entertained at the time. Thus Suetonius mentions, in his Life of Vespasian (iv.), that throughout the East there was a general and settled belief, that about this period one would come from Judæa who should subdue the world. Tacitus (Hist. v. 13) also refers to this circumstance. But probably these two historians derived their statements only from a passage in Josephus (De Bello Judaico vi. 5, 4). See Gieseler, Kirchengeschichte, vol. i. p. 47. Josephus, in his usual cringing manner, perverted the Scripture promise of a Messiah, applying it to Vespasian, who, from his campaign in Judæa or from the East, had gone to take possession of the empire of the world (see Lange's "Leben Jesu," vol. ii. p. 105). But, on the other hand, it is undeniable that the temple of Jerusalem was famed all over the East (see Gieseler, vol. i. p. 46); that at that time the Jews had already spread over the known world; and that they had gained converts among the most intellectual and earnest inquirers of all countries. Such, for example, were the Greeks mentioned by John (xii. 20). Nor must we forget that the greatest part of the ten tribes of Israel had remained in Parthia, though their ideas and hopes concerning the Messiah were probably not so clear and well defined as those of their brethren in Palestine. (See The Nestorians, or the Ten Tribes, by Asahel Grant, 1843.) From the circumstance that three different kinds of gifts were offered, the strange inference has been drawn, that three "wise men" presented them. Similarly, a fanciful interpretation of Ps. lxxii. 10; Isa. xlix. 7, lx. 3, 10, led to the idea, especially since the fifth century, that the magi were kings. Even before that time, this view had been propounded by Tertullian (Adver. Marc. 3, 13). Chrysostom speaks of twelve magi, and Epiphanius increased their number to fifteen.

The mediæval Church blended the commemoration of the holy three kings, as they were called (Gaspar, Melchior, and Balthasar, although other names are also assigned them), with the festival of the Epiphany (6th Jan.). This feast, which was first instituted in the Eastern Church, commenced the annual cycle of Christian festivals, and primarily bore reference to the baptism of Christ. As the

Eastern Church adopted Christmas from the West, so the Western received the Epiphany from the East, by an interchange similar to that in regard to the use of organs and bells. The first trace of its celebration in the West occurs during the latter half of the fourth century (when, according to Ammianus Marcellinus, it was observed by the Emperor Julian at Vienne in 360). So early as the time of Augustine, it was celebrated in the West as Christ's first manifestation to the Gentiles, the precedent and warrant for it being derived from the adoration of the magi in the passage under consideration. Hence also its name—Festival of the Three Kings. In process of time, three different events came to be connected with this festival: 1. The baptism of Christ; 2. Christ's first manifestation to the Gentiles; 3. the first miracle at Cana, John ii. 11. A fourth reference to the miraculous feeding of the 5000 persons was afterwards added. Comp. the article in Herzog's *Real-Encyclopædie;* also in Aschbach's *Allgem. Kirchenlexicon,* and in Strauss's "Kirchenjahr." The legends on this subject gave rise, as is well known, to a strange medley of ecclesiastical and popular usages.

We have no authentic record either of the number or the social position of these magi. There must, of course, have been more than one; and they must have been persons of wealth and rank, who, in all probability, would travel with a considerable retinue, so that their arrival at Jerusalem must have produced a sensation. That they were Gentiles and not Jews, appears from the whole tenor of the narrative; from the pointed contrast to which the Evangelist manifestly intends to draw attention; and especially from the question: Where is the new-born King of the Jews? Accordingly, most commentators are agreed on this question. (See Meyer, p. 63.)

5. *We have seen His star.*—This cannot refer either to a comet (Origen and others), a meteor, or a mere angelic apparition (Theophylact). Among the ancients, a comet was rarely considered a good omen; a meteor would blaze and burst; while an angelic vision would disappear when its object was accomplished. It is unnecessary to refute the strange idea, that a new star had made its appearance at that time, and again disappeared: a closer examination may remove the difficulty. It is well known that astrologers drew their inferences not so much from an individual star, as from a constellation of stars, although the import of the vision was gathered from the presence or position of one particular star in the constellation. (See Lange's Leben Jesu, vol. ii. p. 105.) "The famous astronomer Kepler (*De Jesu Christi vero anno natalitio, Francf.* 1606; comp.

Münter, "*Stern der Weisen*," *Kopenhagen*, 1827) has shown, that in the year 747 from the building of Rome, a very remarkable threefold conjunction of Jupiter and Saturn in the sign Pisces occurred; and that in the spring of the following year the planet Mars likewise appeared in this constellation. He regarded it as probable that an extraordinary star was conjoined with these three planets, as was the case in the year 1603. Kepler was of opinion that this conjunction formed the star of the magi. This view has been further explained and defended by Ideler in his celebrated Chronological Researches. Wieseler mentions, that, according to the statement of Münter, the Chinese astronomical tables record the appearance of a new star at a time which coincides with the fourth year before the birth of Christ. All chronological statements relating to the birth of Christ lead, according to Wieseler's calculations, to the conclusion that Jesus was born in the year 750 from the building of Rome (four years earlier than the birth of Christ according to the usual chronology), and most probably in the month of February. The above-mentioned conjunction took place two years sooner, that is, in the year 747 and 748."

The circumstance that Herod caused all the (male) children in Bethlehem, of *two years* old and under, to be put to death, is a strong argument in favour of the supposition, that the principal star in this constellation was that which directed the magi to their search. Gerlach says: As Jesus adapted Himself to the fishermen by the miraculous draught of fishes; to the sick, by the curing of their infirmities; and to all His hearers, by parables relating to the circumstances around, and the affairs of ordinary life; so did He draw these astronomers to Himself by condescending to their favourite science.

If it is asked how Providence could employ such a deceptive art for the purpose of guiding the magi to the truth, we reply, that there is a vast difference between earlier and later astrology. Just as chemistry sprung from alchemy, and even war gave rise to the Law of Nations, so ancient pagan astrology was the parent of our modern science of astronomy. But the tendency of all true science is to point the way to faith. A perception of the harmonious order of the firmament, and especially a knowledge of astronomy, would direct devout minds to Him who is the Centre of the spiritual solar system, to the creative Word, the Source of all order. Besides, it was not astrological inquiry which primarily determined the magi to undertake the journey to Bethlehem, but their belief in the Mes-

siah promised to the Jews, of whom they had heard. They were men earnest in their deep longing, and believers according to the measure of preparing grace granted them. Hence their astrological knowledge was used only as the instrument of advancing and directing their faith. Thus Divine Providence might condescend even to their erroneous ideas, and cause the appearance of the constellation in the heavens to coincide with the conviction in their hearts, that the birth of the Messiah had then taken place; more especially as their mistake implied at least the general truth that the whole starry world points to Christ, and with that particular arrangement, according to which great leading events in the kingdom of God are ushered in by solemn and striking occurences, both terrestrial and celestial. Thus, all secular knowledge, however blended with error, serves to draw heavenly minds to Christ. Error is but the husk, truth is the kernel. Accordingly, the star which was a sign to these wise men, is to us a symbol that all nature—in particular, the starry heavens, and the whole compass of natural science—if properly understood, will, under Divine guidance, lead us to deeper and stronger faith. (Comp. *Heubner*, "*Praktische Erklärung des Neuen Test.*," vol. i. p. 13.) The statement, that the star had guided the magi to Jerusalem, must be interpreted in accordance with the symbolical import of the passage. The magi, of course, availed themselves of the ordinary channels of information as to the road from the East to Jerusalem; and they went to Jerusalem on the supposition that the capital of Judæa would naturally be the birthplace of the King of the Jews. The way from Jerusalem to Bethlehem they learnt from local information, having been directed there by the scribes and by Herod. To them, however, the star still seemed to be the guide of their journey—more especially as the same star which they had seen in the East when *first it rose* (for this must be the import of the singular number, ἐν τῇ ἀνατολῇ, since the phrase, "*in the East*," would require the Plural, and ἀνατολή evidently corresponds with τεχθείς), now appeared in its zenith right overhead upon Bethlehem, where the shepherds had already made known the abode of the Messiah. To their believing hearts the star seemed to stand fixed, as heaven's own light, over the long desired, though obscure and humble residence. But it is remarkable how even their astrological inferences were purged from error, and transformed into scriptural convictions. For, first, they found the new-born King of the Jews not at Jerusalem. Secondly, they found on the throne of Judah a worldly-minded, old tyrant.

Thirdly, they found the representatives of the sanctuary of Judah, and the holy city itself, indifferent and unbelieving. Fourthly, they were directed to the poor village of Bethlehem. Fifthly, in Bethlehem itself they were directed to a poor cottage. Lastly, they found, not a child of two years of age, but an infant recently born, surrounded by what betokened extreme poverty, under the care of a homeless couple, the head of which was a carpenter. All these stumbling-blocks had to be removed by the testimony of the Scriptures which they had heard, by the witness of the Spirit in their hearts, by the sublime spectacle of Mary and the holy child, and by the communications of the believing shepherds. Thus were the heathen and carnal elements in their astrological impressions effaced, and only what was true, remained. The star in the sky had guided them to the Sun of the spiritual firmament.

6. *And are come to worship Him.*—*Προσκυνεῖν*, to indicate veneration, homage, submission, by prostration of the face to the ground: Gen. xix. 1, xlii. 6, etc.; Herodot. i. 134, etc. Here, as in many other places, the word is, however, to be taken as meaning adoration in the more general sense, as it evidently refers merely to religious, not to political homage.

7 (*Herod*) *was troubled, and all Jerusalem with him*, *ἐταράχθη*. —Both Herod and the inhabitants of Jerusalem were struck with sinful fear. With Herod, it may have been chiefly political fear of a supposed new claimant of the throne. At the same time, he must also have felt a dread, partly religious and partly moral, of the power of religion, and of the advent of One who should judge both the nation and the world,—an event which he would naturally connect with the coming of the Messiah. Nor were the inhabitants of Jerusalem merely alarmed from apprehension of the cruelty of Herod, but because, along with him, they anticipated a conflict and a judgment of a spiritual character. Lightfoot and Berthold suppose that they were merely afraid of the calamitous times which should precede the reign of Messiah, or of the *dolores Messiæ*, as they are termed. But this could form only one element in their general and undefined dismay. Jerusalem does not go to Bethlehem,—this fact best explains the character of their fear. Gerlach reminds us of the circumstance that, "a short time before this, the Pharisees had predicted to a female relative of Herod, that her descendants would obtain the royal dignity, and that Herod and his house would be destroyed. In consequence of this prediction several of the Pharisees had been put to death. When

such a tyrant was alarmed, his whole capital could not but be also alarmed."

8. (*Herod*) *gathered together, etc.*—This refers either to an extraordinary sitting of the Sanhedrim—which is the usual opinion—or merely to a theological conference. The latter supposition seems to us the more probable, as the object of the meeting was merely a theological deliverance. It is rendered still more likely from the fact, that the third class of the members of the Sanhedrim, the elders, are not mentioned (for details, see Meyer, p. 65; and Winer and others, under the article *Synedrium*, or Sanhedrim). "The term ἀρχιερεῖς comprehends not only the actual high priest for the time (ὁ ἀρχιερεύς, כֹּהֵן הַגָּדוֹל, Lev. xxi. 10), but those also who had previously held the office of high priest (for at this period it was often transferred at the caprice of the Romans: Joseph. Antiq. 15, 3), and, probably, even the heads of the twenty-four classes of priests (1 Chron. xxiv. 6; 2 Chron. xxxvi. 14; Joseph. Antiq. 28, 8, 8)." The scribes (γραμματεῖς, סוֹפְרִים) formed a separate class in the Sanhedrim, though only a portion of them were members of it. From the union of civil and spiritual government under the Old Testament theocracy, they were at one and the same time lawyers and theologians,—interpreters of the law in this twofold sense. Hence Luke calls them *νομικοί* and *νομοδιδάσκαλοι*. Most of them belonged to the sect of the Pharisees (see the corresponding article in the Encycl.). In all probability, the scribes originated not merely from the practice of employing copyists of the law and public readers in the synagogues, but were intended as a kind of successors to the prophets, in a sense modified by the circumstances of the time. The only point before the Sanhedrim on the present occasion was to specify, on theological grounds, the place where Christ should be born. No doubt, however, the scribes were aware of the reason why Herod wished to ascertain this point.

9. *For thus it is written by the prophet:* Micah v. 1.—The passage is freely quoted from the Septuagint. In the Hebrew text the prophet says: "But thou, Bethlehem Ephratah, too small to be among the thousands of Judah (צְעִיר לִהְיוֹת בְּאַלְפֵי יְהוּדָה)—or, the central towns where the heads of thousands resided, *i.e.*, subordinate divisions of tribes—out of thee shall come forth unto Me One who is to be ruler in Israel: whose going forth (origin) is from the first of time, from the days of eternity." The Sept. has: "And thou Bethlehem, house of Ephratah, too small to be among the thousands (*ἐν χιλιάσιν*) of Judah," etc. Matthew substitutes for

Ephratah "land of Judah." The expression probably means district, and is analogous to that of Ephraim, or twin-district. Ephratah was the District *par excellence*—the District of Judah. The words, "art not the least," seem to imply a question, as if it were said: "Art thou too small? Out of thee shall come, etc. Not only art thou not too small to be one of the thousands (or central towns) in the tribe of Judah, but thou shalt be the birthplace of the King of all Israel—the King eternal." Though we have here "*among the princes*" for "*among the thousands*," it must not be inferred that the Evangelist or his translator had mistaken the word אֶלֶף, a thousand (central town), for אַלּוּף, the chief of a thousand (as Meyer thinks, p. 66). In point of fact, the Evangelist here refers to a central town or thousand, only personifying it by the term "prince." Even the Rabbins admit that this passage applies to the Messiah. Indeed, the whole context, and the mysterious designation of the promised ruler, prove its Messianic reference; but chiefly, the circumstance that the Messiah to be born in Bethlehem is distinguished from the then reigning house of David.

10. *Rule*, or rather *feed*, as in the margin—ποιμανεῖ, the primitive idea of ruling a people. Homer: πολέμενες λαῶν. It is clear, from this passage, that the scribes understood the words of Micah as referring to the Messiah. So also did the Chaldee translator. Subsequently, the Jews tried to destroy this testimony by applying the prediction to Hezekiah or Zerubabel.

11. *Privily*, λάθρα.—Quite characteristic of a wary politician. Herod evidently shared the mistake of the magi, that the birth of the child coincided with the first appearance of the star, and that, consequently, the child was then in its second year. This error led to the slaughter of the children at Bethlehem.

12. *And, lo, the star.*—Bengel infers from this passage, without sufficient reason, "*toto itinere non viderant stellam.*" The only difference was, that the star was now in its zenith, and hence *appeared* to go before them. According to a common Eastern custom, they travelled by night (*Hasselquist*, "*Reise nach Palästina*," p. 152). From this circumstance, however, we are warranted in supposing that Herod received the magi at night, in order to question, and to give them such directions as would make them, unconsciously, spies, and subservient to his murderous purpose. Immediately on leaving the despot's palace, they set out on their journey.

Into the house, ver. 11.—This no more proves (as Meyer fancies)

that Matthew represents Bethlehem as Joseph's permanent place of residence, than ver. 1 shows that the magi did not arrive till long after the birth of the Saviour. In all probability the holy family removed, soon after the homage of the shepherds, from the stable (or the caravansery) to some shepherd's cottage. The event here alluded to undoubtedly occurred soon after the birth of Jesus, and before His presentation in the temple.

Opened their treasures, ver. 12.—The bags or boxes containing their treasures. According to Oriental usage, offerings are presented when welcoming a distinguished stranger, but especially on rendering homage to a sovereign. The gold implied wealth; the frankincense and myrrh pointed to the East, more particularly to Arabia. Frankincense, a resin of bitter taste, but fragrant odour, was used chiefly in sacrifices and in the services of the temple. On the tree from which frankincense was derived, comp. the Encycl. Myrrh, an aromatic of a similar kind, was produced from a shrub, which, indigenous in Arabia and Ethiopia, grows also in Palestine. Myrrh was employed for fumigation and for improving the taste of wine, but especially as an ingredient of a very precious ointment. For a fuller account of these productions, see the Encycl.—These gifts have been regarded as symbolical. Thus Theophylact: The gold to the King, the incense to the Lord, the myrrh to Him who was to taste of death (the great High Priest). Similarly Leo the Great. Fulgentius: *Per aurum Christi regnum, per thus ejus pontificatus, per myrrham mors significatur.* Others give other explanations. Leo the Great and Juvencus suggest, that by these gifts the magi owned and did homage to both the divine and the human nature of Christ. Others have dwelt more on the practical utility of the gifts, as a provision for the holy family in their impending flight into Egypt. With this view we may, also, combine a symbolical interpretation of the threefold gift. Thus the myrrh, as precious ointment, may indicate the Prophet and the balm of Israel; the incense, the office of the High Priest; the gold, the splendour of royalty. In expatiating, however, on supposed symbolical meanings, great care is required to avoid mere trifling.

13. *Χρηματισθέντες*. The Vulgate: *responso accepto.*—The expression seems to imply a previous inquiry. Bengel: *Sic optarant, vel rogarant.* Hence we infer that, even before being warned in a dream, the former trustfulness and simplicity of the magi—so characteristic of these inquirers—had given place to suspicion of Herod's intentions, from the contrast between the uncomfortable

impression produced by the despotic king and the spiritual feelings awakened by the holy family. The word *ἀνεχώρησαν* is also significant: they withdrew, escaped, by another way to their own country. Their direct way home would, in all probability, have led by Jerusalem, as the route would depend not so much on the direction in which their country lay, as on the road usually taken by travellers.

14. The idea (still, it would seem, countenanced, as in Meyer's Commentary, p. 79) that the preceding narrative was no more than a legend, is not only theologically untenable, but historically exploded. Depth and fulness of meaning is no argument against the historical truth of this Gospel narrative. Its significance serves only as an additional evidence of its reality. (See "*Leben Jesu*," vol. i. p. 41.) At any rate, if this narrative be a legend, it cannot be supposed to have been of Jewish Christian origin: it portrays Judaism in a most disadvantageous light compared with the Gentile world. It is worth notice that the Evangelist Luke, the companion of Paul, the Apostle of the Gentiles, introduces Jewish worthies as celebrating the praises of the new-born Messiah; while Matthew, whose Gospel was primarily intended for the use of Jewish converts, dwells upon the homage paid to the Saviour by Gentiles. This accounts for the circumstance, that in the Ebionite Hebrew Gospel, not only the first chapter, which records the miraculous birth, but also the second, was omitted. "Chalcidius, a Platonic philosopher and a heathen, but according to others a deacon of Carthage, also relates this narrative in his Comment. ad Timæum Plat. See Opera Hippolyti, ed. Fabric. xi. 325."—*Heubner*. The same writer (*Heubner*) refers to *Hamann*, "*die Kreuzzüge des Philologen*," vol. ii. p. 153; and to *Lilienthal*, "*die gute Sache der göttlichen Offenbarung*," v. 271 and x. 598.

DOCTRINAL REFLECTIONS.

1. In the first chapter, the Evangelist points out the part which the *Jewish* people had in connection with the Messiah. Christ's genealogy, and His birth from a virgin, show that salvation was of the Jews. The second chapter, which records the arrival of magi from the East, presents the interest of the *Gentile world* in Christ. The magi are, so to speak, the representatives of those pious Gentiles whose names are recorded in the Old Testament,—Melchisedec, Jethro, Ruth, Hiram, Job, Naaman, etc. To this class also belong,

in a certain sense, Nebuchadnezzar and Cyrus. The same thread continues to run through the New Testament history, where we meet with the three believing centurions and other pious Gentiles, and where the vision of a Gentile—the man of Macedonia—summons the Apostle to carry the Gospel into Europe: Acts xvi. 9. Thus the first chapter of our Gospel illustrates the hereditary blessing as contrasted with the hereditary curse; while the second proves, that although the heathen were judicially given up to their own ways, there was among them in all ages a certain longing after, and knowledge of, the Saviour (Rom. i.). This originated in what theologians call *gratia prævenians*, or prevenient grace. Among those who enjoyed the hereditary blessing, prevenient grace was continued in genealogical succession. They were a *chosen race*. In the Gentile world, the hope of a Saviour was planted here and there in *chosen individuals*. Yet, these two classes of believers are not entirely distinct from each other. Even the Gentile world was favoured with bright glimpses of scriptural tradition concerning the Messiah; while among the Jews, also, "prevenient grace" was, in its highest manifestations, not hereditary, but accorded to chosen individuals, in whom it led to personal faith. In both these respects the scholastic view of Augustine (not of the Church in general) lags far behind the scriptural record of the riches of grace and of faith. The manifestation of Christ among the Gentiles, or the Epiphany (ἐπιφάνεια) of Scripture, is infinitely more grand and full than the mediæval festival of the Epiphany. Still, the latter was a solemn testimony to the wondrous efficacy of preparing grace, or the λόγος σπερματικός, to which the ancient Greek Fathers (especially Justin and Clement of Alexandria) have borne such ample testimony.

The dark side of the picture in the first chapter consists mainly in the power of the Gentile world, which, like a frightful storm, seems to pass over the genealogical tree of the Messiah. This is reversed in the second chapter, where the Gentile world presents the bright, while unbelieving Israel forms the dark side of the picture.

2. Some of the statements contained in the second chapter seem, at first sight, to be stumbling-blocks to our faith:—Christ so remote, so hidden, so disowned,—Christ at first a child in the world, a poor child, in a rural district at a distance from Jerusalem, in a lowly abode—a fugitive, an occasion of martyrdom, a Nazarene. On the other hand, we have here also an array of historical events

which show Him to be the Christ; such as the star, nature, science, and philosophy,—history, in its dark side and in its bright (Herod and the theological lore of the scribes),—Holy Scripture, prophecy, the self-denial of His kindred, the significant dream by night, God's overruling providence,—all forming one glorious wreath of evidence. On the analogy presented by the humble church of Bethlehem, in Prague, where John Hus preached, and the insignificant church where Luther taught at Wittenberg, see *Heubner, Math.* p. 14.

3. The star which the wise men saw must not be regarded as a fulfilment of Balaam's prophecy respecting the Star that was to come out of Jacob (Num. xxiv. 17), for Christ Himself was that Star. The star seen by the wise men was, however, a symbol of the true Star, the Sun of Righteousness (Malachi). The arrival of those distinguished magi to do homage to the Messiah was clearly a beginning of the fulfilment of ancient prophecy, according to which the princes of the Gentiles were to come and present their homage to the Messiah (Ps. lxxii. 10; Isa. lx. 3, etc.). In a symbolical sense, they may therefore be appropriately called the three kings from the East. They were spiritual princes from the Gentile world, bearing testimony by their gifts to the dim yet real longing after a Prophet, Priest, and King, in those whom they represented.

4. In the design of Herod the old enmity of Edom against Jacob seems to reappear. We are involuntarily reminded of that murderous purpose, "I will slay my brother Jacob" (Gen. xxvii. 41), which Esau relinquished in his own person, but bequeathed to his posterity (see the prophet Obadiah), and which attained its fulfilment in the progress of history. The same may be said of the blessing which Jacob bestowed upon Esau; which also was most markedly fulfilled in the Idumæan rule over Israel, except that the noble traits in the character of Esau—his honesty and uprightness—are no longer traceable in the cruel and crafty Idumæan dynasty.

5. The contrast between the Maccabees and the Herodians may be regarded as one of the great tragic facts recorded in the history of the kingdom of God. The most touching incident in this drama is the sad fate of Mariamne, the Asmonæan princess, whom Herod married, passionately loved, but sacrificed to his suspicions. It was another evidence of his leanings and plans, that he gave Grecian names to so many places and objects in Palestine. The policy of these two dynasties, almost antagonistic as it is, may well serve as a

beacon to the nations of Christendom. If the policy of the Maccabees was at a later period followed by the Byzantine court, that of the Herodians is too well known in modern times as Machiavellianism.

6. The contrast between the faith of the Gentiles and the unbelief of the Jews, here presented in its leading features, has been fully verified in the course of history. See Rom. ix.–xi. The Gospel of the Epiphany is also the Gospel of Missions to the Heathen.

7. Heaven and earth, as it were, move around the holy child as around their centre. But this centre repels whatever is dark and evil by the same force with which it attracts every germ of what is noble and holy.

8. The higher and spiritual import attaching to the designation, "King of the Jews," appears even from the conduct of Herod. In his mind, the expression is evidently equivalent with Messiah, and connected with spiritual rather than with temporal functions; otherwise the inquiry of the magi would have been treated as sedition.

9. For a time it was thought that the holy child had been put to death in Bethlehem, or else that He had for ever quitted the scene and settled in Egypt. Next we find Him growing up in obscurity at Nazareth. Thus Christ may be regarded as the Prince of outcast children, such as Ishmael, Moses, Cyrus, Romulus, etc.

10. On the spread of the knowledge of Christ among the Persians and Mohammedans, comp. Heubner, p. 17.

HOMILETICAL HINTS.

The Saviour of the world in the form of a child—1. concealed, and yet well known; 2. a child hated and feared, yet longed for and loved; 3. signally despised, and yet marvellously honoured; 4. beset by extreme dangers, and yet kept in perfect safety.—The holy child viewed as the central-point of the world,—1. setting everything in motion; 2. attracting all that was congenial; 3. repelling all that was hostile. Christ had come to the wise men before they came to Him,—or the mysterious working of prevenient grace.—The threefold knowledge of Christ in the Gentile world: 1. Information by tradition; 2. a star in the sky; 3. the influence of the Spirit in the heart. On the Gentile world also a star, if no brighter light, shed its lustre.—The star of heaven and the star of earth.—In what sense are the wise men from the East to

be regarded as really kings from the Gentile world?—In preaching to the heathen, let us bear in mind that there is a star in their firmament.—Let us go and meet the Gentiles.—Even the best among the heathen may serve as evidence of the spiritual destitution and need of the heathen world.—The clearest light among the heathen is but starlight.—Candid philosophy must lead to Christ.—Genuine science, if true to its aim, points to the centre of all knowledge.—Every department of knowledge a mere potsherd, unless completed by faith.—Nature's testimony to Christ. 1. The various stages in nature tending *upwards* to what is spiritual, or to Christ. 2. By the travailing and groaning in pain of all nature, she points *forwards* to salvation in Christ. 3. Through the varied imagery and symbols of nature, she points *inwards* to their spiritual meaning.—How everything replies to the inquiry, Where is He that has been born King of the Jews? 1. Scripture. 2. The scribes. 3. Even the enemies of the King Himself. 4. The star in the sky. 5. The convictions of the heart.—Infinite importance of the question, Where is the new-born King of the Jews? 1. Its deep meaning. 2. The eager interest attaching to it. 3. The glorious hope connected with it.—The glory of the King of the Jews. 1. He is the King of the Jews, or the Messiah; 2. the King of all nations, or the Saviour of the world; 3. the King of kings and Lord of lords.—Jesus is still the King of the Jews,—a watchword for our missionary enterprise.—The King of the Jews is not to be found at Jerusalem, the city of the King.—The alarm of a tyrant spreads terror among his subjects.—Even inquiry after Christ alarms an unbelieving world.—The hatred of the wicked must serve as testimony to the truth of the Gospel.—Herod consulting Scripture as if it had been a heathen oracle.—The value of lifeless orthodoxy, and the worthlessness of lifeless theologians.—Those who are near are often afar off, and those who are afar off near.—The callous and unmoved guides to Bethlehem.—Without the light of Scripture, all the stars in the sky will not suffice to clear away our darkness.—If we but truly know that Christ has come, we shall soon learn *where* He is to be found.—The Gentile magi and the Jewish scribes. 1. The former obtain, by their star, the Scriptures also; the latter lose, with the Scriptures, also the star. 2. The former become scribes (or learned in the Scriptures) in the best sense; the latter magi, in the worst sense.—Jerusalem and Bethlehem, formerly and now.—Bethlehem and Nazareth.—Inconsistency in the character of Herod. 1. Belief in the letter of Scripture. 2. Unbelief in the spirit of Scripture.—

The unprincipled craft of Herod, and the pious simplicity of the magi.—Hypocrisy may be designated as the shadow of faith in the world. 1. It accompanies faith, as the shadow the substance. 2. It is a proof of the existence of faith, as the shadow is of the substance. 3. It vanishes before faith, as the shadow before the substance.—The devices of hypocrisy in their might and in their impotence. 1. They are mighty in the world. 2. They become powerless before the power of God.—Hypocrisy in its two most hideous forms: 1. As unprincipled religious policy; 2. as unprincipled political religiousness.—The road to Christ, and the decisive conflicts by the way: 1. It is always a long journey; 2. it always continues the grand question; 3. it is always a path of severe self-denial; 4. always a path full of dangers; 5. always a path abounding in obstacles; 6. always the only path to the true goal.—Recompense of perseverance in the path to Christ—great joy.—The star always rests over the place where Christ is.—"And they went into the house." 1. What is suggested to us by the house? 2. What is suggested by those who entered? 3. What is suggested by their entering?—The homage of the wise men a sudden outburst of heartfelt blessed faith: 1. In their beholding Christ; 2. in their falling down and doing obeisance; 3. in their cordial homage, indicated by the noblest gifts.—The homage of the wise men indicating the order and succession of believing experience. 1. We behold. 2. We fall down. 3. We present gifts.—The homage of the wise men a picture of genuine and matured faith. 1. Vision issuing in humiliation and godly sorrow. 2. Adoration issuing in the joy of faith. 3. Perseverance of faith issuing in self-dedication and works of love.—The child with Mary, his mother; but not Mary, the mother, with her child.—The offerings of a grateful faith; gold, frankincense, and myrrh: 1. as the noblest, 2. the most varied, 3. the most significant gifts.—The offering of a grateful hand, an expression of the dedication of the heart.—The earthly gifts of Christian gratitude reflecting the heavenly gift of the Lord.—We are to offer unto the Lord that which we have.—Prophetic dreams in the history of the kingdom of God.—Blessed faith, with its songs of the night.—The sleep of the pious more profitable than the vigils of godless craftiness.—The discoveries of faith are not meant for Herod nor for such as he.—The marvellous manner in which spiritual inquiry is directed from the native darkness of this world to the light of our eternal home.—God's guidance is always towards Christ.—If God guide

us, we shall always and certainly reach the goal.—The blessed return home.—Significance of Christ's first possession in connection with His first flight. It came, 1. at the right time; 2. into the proper hands; 3. for the right purpose.—The first property of the Church in its significance with reference to all Church property in the world: 1. It should be regarded as belonging to Christ; 2. it should be applied to the service of Christ; and thus, 3. become a true blessing from Christ.—Divine providence most clearly manifesting itself in its care over the life of Christ.—Christianity universal in its nature and aim. It is the religion, 1. of heaven and of earth; 2. of nature and of Scripture; 3. of the Gentiles and of the Jews; 4. of the heart and of the life; 5. of redemption and of judgment.

Heubner: Christ in the cradle was the terror of an unjust monarch on his throne.—The kings and governments of this world may well tremble, and feel themselves insecure, if they are hostile to Christ.—Christ is still both the hope of the pious, and the terror of the wicked, whose conscience everywhere apprehends an avenger, and is alarmed by every passing event.—The living Saviour always puts old Adam in terror, and threatens to drive him from his throne.—Inconsistencies in the character of Herod: Faith in the letter of Scripture,—resistance to God's decrees.—We have here an instance of persons who point out Christ to others, without going to Him themselves,—who teach others the way of salvation, without entering on it themselves.—The wicked employ religion only as a means for their own ends.—The most blessed discovery of all is to have found Christ.—Edification to be derived from the history of the wise men. They were, 1. wise men—philosophers: Thus should all who are truly wise, etc. 2. Rich and noble: Thus should all the great of the earth, etc. 3. Strangers from a strange country: Thus we who are near to Christ, etc. 4. They saw Christ only as a child in His lowliness; we, on the contrary, etc. 5. They followed a small star; but our light is, etc. 6. They had a long and arduous journey to accomplish; but we scarce require to move a single step.—The glory shed on Jesus by the arrival of the wise men.—He who follows the feeble glimmerings of spiritual light, will receive divine guidance to perfect light.—*True Occult Science.*

B. Chapter ii. 13–23 (Luke ii. 40–52).

CRITICAL NOTES.

1. *Behold, the angel of the Lord appeareth.*—Though the wise men had withdrawn from the influence of Herod, the child was still in danger. It may be presumed that the wise men and the child's parents had conversed together about Herod, and that the magi had begun to entertain strong suspicions of his intentions. Probably Joseph and Mary were to some extent relieved when the wise men left the country without returning to Herod. Still, the anxious vigilance of Joseph continued unabated; and it may be regarded as an evidence of his devotedness, that he again received instruction and direction by a vision in a dream. He did not hesitate for a moment, but immediately fled with the child and its mother.

2. *Egypt* was the only possible place of refuge. It was situated near the southern frontier of Judæa. Following this direction, the fugitives at once withdrew to a distance from Jerusalem. Frequented roads led through the desert into Egypt. There they would find a large and more liberal Jewish community under the protection of a civilised government. The supposition that this account was invented for the purpose of fulfilling the passage in Hosea xi. 1 (which, in the text, is quoted in accordance with the original Hebrew), is entirely incompatible with the scope and meaning of the narrative. Even supposing the story to be legendary, it would have ill accorded with the anxiety of Joseph and Mary about the child to represent them as undertaking a journey for the purpose of fulfilling a prophecy; especially one which, in its literal sense, referred to the bringing of Israel out of Egypt (comp. Ex. iv. 22, Jer. xxxi. 9). The Septuagint translation has *τὰ τέκνα αὐτοῦ* (of Israel). As, however, the flight and the return had really taken place, the Evangelist, whose attention was always directed to the fulfilment of prophecy, might very properly call attention to the fact, that even this prediction of Hosea had been fulfilled. And, in truth, viewed not as a verbal but as a typical prophecy, this prediction was fulfilled by the flight into Egypt. Israel of old was called out of Egypt as the son of God, inasmuch as Israel was identified with the Son of God. But now the Son of God Himself was called out of Egypt, who came out of Israel as the kernel from the husk. When the Lord called Israel out of

Egypt, it was with special reference to His Son; that is, in view of the high spiritual place which Israel was destined to occupy. In connection with this, it is also important to bear in mind the historical influence of Egypt on the world generally. Ancient Greek civilisation—nay, in a certain sense, the imperial power of Rome itself—sprung from Egypt. In Egypt the science of Christian theology and monastic institutions originated. From Egypt proceeded the last universal conqueror. Out of Egypt came the typical son of God, to found the theocracy; and thence also the true Son of God, to complete the theocracy.—According to tradition, Christ stayed at Matarea in Egypt, in the vicinity of Leontopolis, where, at a later period, the Jewish temple of Onias stood.—See Schubert's *Reise in das Morgenland*, ii. p. 179.

3. *That he was mocked, ἐνεπαίχθη—outwitted, made a fool of.*—The word is frequently so used in the Septuagint. "The expression is here employed from Herod's point of view."

4. *From two years old, ἀπὸ διετοῦς*, sc. *παιδός*.—From two years old down to the youngest child on the breast. It follows that the star had been seen by the wise men for about two years before their arrival at Jerusalem. The massacre of the children at Bethlehem has been regarded as a myth, chiefly because Josephus makes no mention of it. Thus Meyer doubts the historical truth of this narrative, since Josephus always relates circumstantially all the cruelties perpetrated by Herod (Antiq. 15, 7, 8, etc.). But that he recorded so many, scarcely implies that he meant to relate every instance of his cruelty. But it is argued, that, if the massacre has "been a historical fact, it would, on account of the peculiar circumstances of the case, certainly have been mentioned by the Jewish historian." We infer the opposite. From the peculiarity of the occurrence, it would have been impossible to mention it without furnishing a more direct testimony, either for or against the Christian faith, than Josephus wished to bear. The supposition that the massacre was not openly and officially ordered, but secretly perpetrated by banditti in the employ of Herod (see Leben Jesu, B. ii. p. 112), is *not* "gratuitous," but suggested by the text (*λάθρα ἠκρίβωσε; ἀποστείλας ἀνεῖλεν*). Not that we draw any inference from the confused account in Macrobius (see Meyer, p. 174); the Gospel narrative can, however, easily dispense with it.

5. *Then was fulfilled, etc.*—The prediction in Jer. xxxi. 35 is here quoted freely from the Septuagint. This is another fulfilment of a typical, not of a literal, prophecy. The passage primarily

refers to the deportation of the Jews to Babylon. Rachel, the ancestress of Benjamin, who was buried near Bethlehem, is introduced as issuing from her grave to bewail the captivity of her children. The sound of her lamentations is carried northwards beyond Jerusalem, and heard at Rama—a fortress of Israel on the frontier towards Judah, where the captives were collected. The meaning probably is, that the grief caused by this deportation, and the consequent lamentations of the female captives, was such as to reach even the heart of the ancestress of Benjamin (which here includes also Judah). As used by Jeremiah, it was, therefore, a figurative expression for the deep sorrow of the exiled mothers of Judah. But in the massacre of the infants of Bethlehem this earlier calamity was not only renewed, but its description verified in the fullest and most tragic manner. Rachel's children are not merely led into exile; they are destroyed, and that by one who called himself King of Israel. Accordingly, Rachel is introduced as the representative of the mothers of Bethlehem lamenting over their children (Chrysostom, Theophylact, and many others). The picture of Rachel herself issuing from the grave and raising a lament, indicates that the greatest calamity had now befallen Judah. The words *θρῆνος καί* are wanting in Codd. B.Z., and in several translations, etc.

6. *They are dead who, etc.*—In the vision a scriptural expression is used (Ex. iv. 19), which must have been familiar to Joseph. On the horrible death of Herod, amid alternate designs of revenge and fits of despair, comp. Joseph. Antiq. 17, 18, 1; 9, 3; *de bello Jud.* 1, 33. He died at the age of 70, in the 37th year of his reign.

7. *But when he heard that Archelaus, etc.*—After the death of Herod, his kingdom was divided among his three sons by Augustus. Archelaus obtained Judæa, Idumæa, and Samaria; Herod Antipas, Galilee and Peræa; Philip, Batanea, Trachonitis, and Auranitis. Herod and Philip received the title of *Tetrarch*. Archelaus obtained at first the designation of Ethnarch (Joseph. Antiq. 17, 11, 4). The title of King was to be afterwards conferred on him if he deserved it by his services. But, nine years after his accession, Augustus banished him, in consequence of the complaints of the Jews about his cruelty, to Vienne in Gaul, where he died (Antiq. 17, 13, 2; *de Bello Jud.* 2, 7, 3). Like his father, Archelaus was a suspicious and cruel tyrant. Accordingly, Joseph was afraid to remain in Judæa with the holy child. Applying to the Lord for guidance, he was directed, in another dream, to settle in Galilee.

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This was the fourth revelation with which he was honoured. It implies that a high tone of spirituality pervaded his soul. The ever-watchful solicitude of Joseph for the safety of the child of promise might serve as the natural groundwork for these communications, while the repeated revelations vouchsafed during his nocturnal thoughts show that a *providentia specialissima* watched over the life of the Divine child. Such prophetic dreams exhibit the connection and co-operation of a special Divine providence with the most anxious vigilance on the part of the servants of God. Nor must we forget the connection between the devotedness of Joseph and the fond anxiety of Mary.—These four dreams occurred at considerable intervals of time.

8. *A city called Nazareth.*—The town was situated in Lower Galilee, in the ancient territory of the tribe of Zebulon (*Lightfoot, Horæ Heb.* p. 918), to the south of Cana, not far from Mount Tabor. It lay in a rocky hollow among the mountains, and was surrounded by beautiful and grand scenery. The modern Nazareth is a small, but pretty town. According to Robinson, it has three thousand inhabitants (see Schubert iii. 169; Robinson ii. 333; and other books of travels). Compare also the article in the Encycls. The name of Galilee was derived from גָּלִיל, which originally signifies a circle,—hence Galilee, the circuit or surrounding country. The whole country received its name from the district, which was afterwards named Upper Galilee, as distinguished from Lower Galilee. Accordingly, in common conversation, the term Galilee was used to denote Upper Galilee, or the Galilee *par excellence*. This explains such expressions as Matt. iv. 12 and John iv. 44. One might be said to go from Nazareth to Galilee, just as we might speak of travelling from Berlin to Prussia (Proper). "The word Nazareth is supposed to be derived from נֵצֶר, *surculus, virgultum*, as the surrounding district abounds in brushwood or shrubs; *Burckhardt*, '*Reisen*,' ii. 583 (Matt. ii. 23 is an allusion to נֵצֶר, *surculus*, in Isa. xi. 1, which Hofman, in his '*Weissagung*,' ii. 64, denies on insufficient grounds)."—*Winer.*

9. *He shall be called a Nazarene.*—As the word Nazarene is not employed in any prophetic passage of the Old Testament to designate the Messiah, various explanations have been proposed:—1. According to Jerome, some "eruditi Hebræi" had before his time traced the term to the expression נֵצֶר, sprout, in Isa. xi. 1, by which the Messiah is designated; which view is followed by many modern expositors, as also by Piscator and Casaubon.

Hengstenberg, in his Christology, ii. 1, supports this explanation, by showing that the original name of the place was נצר, and not נצרת. 2. Chrysostom, and many others after him, consider the words in question a quotation from a prophetic book now lost. But in quoting from the Old Testament, the inspired penmen evidently regarded the Old Testament canon as closed, and referred only to books which had been received into it. This also disposes of the opinion that, 3. the quotation is from some apocryphal book (*Gratz, Ewald*). Still more untenable is, 4. the notion that the term Nazarene is equivalent to נָזִיר. For Jesus was neither a Nazarite (Matt. xi. 19), nor is He so called in any prophetic passage. This vague conjecture is rendered even more improbable by the suggestion of Ewald, that the quotation was taken from a lost apocryphal book, in which the Messiah was represented at His first appearance as a Nazarite, and that from this verbal similarity the Evangelist had derived his reference to Nazareth. 5. Some commentators have given up the idea of a verbal reference. They argue that the expression Nazarene was used by the Jews to designate a slighted person; and the Messiah is represented as such in Ps. xxii., Isa. liii. (Michaelis, Paulus, Rosenmüller, etc.; comp. the author's *Leben Jesu*, vol. ii. p. 48). This, or the explanation (1) proposed by Jerome, seems the most likely. Meyer supports the allusion to נֵצֶר by referring to the similar expression צֶמַח (Isa. iv. 2; Jer. xxiii. 5, xxxiii. 15; Zech. iii. 8, vi. 12), which would also account for the use of the plural number—"spoken by the *prophets*." But it seems to us impossible to suppose that the allusion of the Evangelist should have been based merely on the *similarity*, and not on the *meaning* of the two words. Such a view could neither be reconciled with the suggestion of Meyer about *Zemach*, nor would it tally with Isa. xi. 1, where the term נצר is used only in allusion to, but not as a designation of the Messiah; so that the idea of a mere verbal fulfilment is out of the question. The conclusion at which we have arrived is, that the title Nazarene bears reference to the outward lowliness of the Messiah; accordingly, the נֵצֶר in Isa. xi. 1 is analogous to the expressions used in Isa. liii. 2, and to other descriptions of the humble appearance of the Messiah. In other words, the various allusions to the despised and humble appearance of the Messiah are, so to speak, concentrated in that of *Nezer*. The prophets applied to Him the term *branch* or *bush*, in reference to His insignificance in the eyes of the world; and this appellation was specially verified when He appeared as an inhabi-

tant of despised Nazareth, "the town of shrubs" (*Leben Jesu*, vol. ii. 120 ff.).

10. Meyer has recently repeated the assertion, that, according to the account of Matthew, Bethlehem, and not Nazareth, was the original residence of Joseph and Mary; and that, in this respect, there is a discrepancy between Matthew and Luke. This commentator controverts the view of Neander, Ebrard, Hoffmann, and others, who have successfully, as we think, reconciled the statements of the two Evangelists (see *Leben Jesu*, ii. 122). In reply, it may be sufficient to say, that in all probability Joseph and Mary deemed it their duty to reside at Bethlehem after the birth of Jesus until otherwise directed, more especially as the magi had been directed to Bethlehem in their search after the Messiah. Indeed, Matthew himself furnishes the key for solving the apparent difficulty, when he mentions it as a new circumstance that the birth of Christ took place "at Bethlehem." A discrepancy could only have been alleged if Joseph and Mary had, in the first chapter, been represented as residing at Bethlehem. On the other hand, it is easy to account for the special notice of the town of Nazareth in the passage before us, as the Evangelist wished to call attention to the circumstance of Christ's residence at Nazareth, and to the prophetic allusions thereto.

11. The following appears to have been the chronological order of events:—Soon after the birth of Christ the wise men arrived from the East. This was followed by the flight into Egypt, and the sojourn there, which must have been very brief, as Herod's death occurred soon afterwards. The presentation in the temple must have taken place after the return, as, according to the law, it could not occur before the fortieth day, but did not necessarily take place on that day. After the presentation, Joseph and Mary settled in Galilee; and there, at Nazareth, the Lord resided for thirty years (see *Leben Jesu*, vol. ii. 110).

DOCTRINAL REFLECTIONS.

1. Joseph's dreams, in which angelic communications were made for the deliverance of the holy child, afford us a glimpse into the spiritual nature of man, and into the spiritual world beyond. A contest ensues between the kingdom of light and the kingdom of darkness about the holy child. The craft of Herod assumes the form of satanic rage. The Jewish scribes have been successfully

duped by him, and made subservient to the purposes of the tyrant. By their scriptural reply to his inquiry they have unconsciously delivered the infant Messiah into the power of the crafty monarch. But the deep and earnest spirituality of the pious heathen worshippers proved sufficient to defeat his plans. Warned of God in a dream, they escaped from the meshes of his iniquitous policy. By an unusual route they returned into their own country, and, to appearance, the holy child is safe. But Herod's fury knew no bounds. The thought of having been outwitted by the magi was an additional incitement to wreak his vengeance on the object of their veneration. He now employed a band of ruffians as the instruments of his last desperate attempt on the life of Jesus. No doubt he expected that in the slaughter of the infants of Bethlehem the infant Jesus would perish. Thus did the kingdom of darkness put forth its utmost efforts, which, on the other hand, were counteracted by those of the kingdom of light. But if the powers of darkness proceed warily, those of light act still more warily. The calculations of a sleepless policy were baffled by the sleep of the pious. On the nature and significancy of dreams, see *Schubert*, Symbolik des Traumes; and the author's dissertation entitled, "*Von dem zweifachen Bewusstsein*," etc., in the "*Deutsche Zeitschrift für christliche Wissenschaft und christliches Leben*," 1851, N. 30 ff. On angelical communications, see the *Leben Jesu*, i. 48.

In regard to the influence of the spiritual world on the human mind, the following principle may be laid down: "The more vividly the soul is roused in its inmost being by wants and perplexities around, the more are we prepared for influences from the spiritual world, good or evil, according to the spiritual condition of the soul. Again, in measure as the spiritual condition of the soul is undeveloped, although earnest in its aspirations after God, or as a person is engrossed with cares and toils in the ordinary course of his life, the more likely will the influence of the spiritual world be felt in dreams and visions of the night. As instances in point, we may here refer to the ecstatic state of Hagar, of Gideon, of Mary Magdalene, of the Christian martyrs in the Primitive Church, of the Camisardes, the Covenanters, the Jansenists, and others."

2. The anxious care of Joseph for the safety of the child and its mother may be regarded as a proof that Divine Providence always raises up faithful servants to protect and to promote His own kingdom, and with it the spiritual welfare of mankind. But in this instance the salvation of the world was connected with the

safety of a babe, threatened by the craft of a despot, whose dagger had on no other occasion missed its mark. Hence the care of Providence for the safety of this child was unremitting: Joseph's vigilance did not cease even in his sleep, while the mother's solicitude was undoubtedly still more eager. Every other consideration seems secondary to that of the safety of the child. Thus has the Lord ever prepared instruments for His work. By God's grace, devoted and faithful servants have never been wanting in the world, and the King Eternal has always had His faithful ones.

3. The tractate of Lactantius, *de morte persecutorum*, commences with an account of the death of Herod. It is a tale of persecution and retribution, renewed in every age.

4. The mysterious import of Egypt in the world's history appears constantly anew. "*Out of Egypt have I called My son*," is an expression which pervades the whole course of history. But this calling implies not only the son's residence in Egypt, but also his departure from it.

5. The wail of Rachel is here a symbol of the sympathy of the theocracy generally, called forth by the sufferings inflicted by the outward representatives of the theocracy on its genuine children. The wail of Rachel is renewed in the Church as often as the witnesses of the truth are put to death by carnal and worldly men, who profess to be the representatives of the Church.

6. We do not include the slaughtered infants of Bethlehem in the number of Christian martyrs, as they did not of their own free choice and will bear testimony to the Saviour. They perished simply because they were male children—children of Bethlehem, under two years of age. Still, they have been justly considered the prototypes of Christian martyrdom, as they were cut off, 1. without deserving punishment; 2. as children of Bethlehem, and children of the promise; 3. from hatred to Christ; 4. for the purpose of withdrawing attention from the flight of the holy child, and to secure His safety in Egypt.

7. Nazareth is the perpetual symbol of the outward lowliness and humble condition of Christ and of Christianity in the world. It is the emblem of that poverty which apparently so ill accords with the exalted nature of, and the depth of spiritual life brought to light by, the Gospel. But what to the world seems unfitting, is in reality, and in the sight of God, most fitting; for Christianity is based and reared on deepest humility. Hence the path by which God leads His elect is first downwards, and then upwards; both the

descent and the ascent increasing as they proceed, as we see in the history of Jacob, of Joseph, of Moses, of David, and of others. The prophets were fully and experimentally acquainted with this fundamental principle of the Divine government. Hence they prophesied of the lowliness of the Messiah during the earlier period of His life, of His subsequent humiliation, and of His death at the conclusion of His earthly career.

HOMILETIC HINTS.

The homage which Christ receives is the ground of His persecution and sufferings; but persecution and sufferings always lead to more abundant glory.—The wise of this world are unable to protect Jesus and His Church. For this purpose God employs His heavenly messengers, and His despised children on earth.—Divine Providence brought to nought all the designs of the wicked against the life of the holy child.—Children as under the protection of angels.—Warning angel-voices during the course of our life.—Obedience to the voice of the Spirit.—Joseph's awakening in the morning. A short time before, he had risen to vindicate the mother: he now rises to rescue the child with its mother.—How the whole day is blessed when commenced with faith and obedience.—Joseph the model of all foster-parents.—Sacrifices for the Lord are the noblest gain.—The holy flight of the Lord in its happy results.—The holy withdrawal of the Lord the emblem of every holy withdrawal: 1. of that of the Old Testament prophets; 2. of that of Christians; 3. of the spiritual withdrawal from the world in the inner life.—Egypt, the land of *tombs*, the *cradle* of God's people.—The persecuted Church of God ever at home with the Lord: 1. in flight; 2. in the desert; 3. in a strange land.—The Lord continues, while all who rise against Him perish.—The children of Bethlehem as types of Christian martyrdom. 1. They are, so to speak, the seal of the faith of Old Testament believers in the Messiah. 2. They confirm the faith of believers in all time coming.—Christ among the children at Bethlehem. 1. They die for Him, in order to live for Him. 2. He lives for them, in order to die for them.—No expenditure of blood and tears can be too great for the rescue of Jesus: 1. because His life is the ransom of the world; 2. because His life transforms every sacrifice of blood and of tears into life and blessedness.—The death of children is of deep import in God's sight.—Lamentation in the Church of God. *a.* The cry of Abel for vengeance; *b.* Rachel's cry of sorrow; *c.* Jesus' cry of

love.—"They are dead which sought the young child's life." Thus it was (1) formerly. Thus it is (2) still. Thus it will be (3) at the end of time.—Archelaus his father's son. 1. Personal guilt; 2. hereditary guilt; 3. the judgment.—The savour of despotism banishes happiness from the land.—Christ the Nazarene: 1. as an inhabitant of the earth; 2. as an inhabitant of Judæa; 3. as an inhabitant of Galilee; 4. as an inhabitant of Nazareth; 5. as the carpenter's son even in Nazareth.—The lowliness of Jesus prefigured His humiliation, but also His exaltation.—The obscurity of Christ, implying, 1. His ignominy; 2. His safety; 3. His beauty.—Jesus the great teacher of humility.—The thirty years of Christ's obscurity the foundation of His three years' manifestation.—The inward unfolding of Christ had to be guarded from the influences of a corrupt world, and of corrupt ecclesiastical institutions.—Christ the Divine nursling under the fostering care, 1. of pious maternal love; 2. of the anxious solicitude of God's hidden ones; 3. of nature in all its beauty and grandeur.—Christians as Nazarenes in the train of the Nazarene.—Nazareth itself usually does not know the Nazarene.—The youthful period of the Lord a mystery.—The glory of God in the lowliness of Christ.

Starcke.—Joy and suffering are at all times next door neighbours.—When faith is strengthened, trials generally ensue.—The Lord knows how, at the right moment, to withdraw His own from danger, and how to anticipate the enemy.—God often wonderfully protects His own by small means and humble instrumentalities, as He protected Jesus through the instrumentality of Joseph, a carpenter.—Whoever will love the infant Christ must be prepared to endure, for His sake, every sort of tribulation.—Jesus has sanctified even the afflictions of our childhood.—No sooner are we born again from on high than persecution arises against us.—Rejoice, you who suffer with Christ. 1 Pet. iv. 13.—If thine own people will not bear thee, God will provide a place for thee even among strangers. Rev. xii. 4–6.—Tyrants must die, and thy sufferings will come to an end. Job v. 19.—What the enemies of the Church cannot accomplish by craft, they attempt to effect by force.—If we suffer with Christ, we shall also reign with Him. 2 Tim. ii. 11.

Heubner.—Providence watches over the life of the elect.—*Augustin:* O parvuli beati, modo nati, nondum tentati, nondum luctati, jam coronati.—The kingdom of light was from its very commencement assailed by the kingdom of darkness.—In times of suffering the disciples of Jesus have often been obliged to shelter

their light in the retirement of secret associations, and in strange places of refuge.—Joseph an example of obedient trust in God amid signal dangers.—"Duties are ours, events are God's." (Cecil.) —Herod a warning picture of a hardened, hoary sinner.—Mary the model of suffering mothers.—What trials a pious mother may have to endure!—The early death of pious children a token of Divine favour towards them.—The wickedness and violence of men are of short duration: God will always gain the day against them. —Let us affectionately remember what protection our heavenly Father has accorded us from our youth upwards.—The wonderful guidance of God experienced by the pious.—*Schleiermacher's Predigten* (vol. iv.).—The narrative in the text a picture of sin, which ever attempts to arrest the progress of Christianity. Wimmer: One Lord, one faith. The misery of those who harden themselves, as apparent, 1. in their anguish during life; 2. in the folly of all their measures; 3. in their despair in death.

FOURTH SECTION.

On entering upon His ministry, Jesus remained still unknown, even to those who had humbled themselves and professed penitence in Israel. In the baptism unto repentance, He received His solemn consecration for the decease which He was to accomplish; while at the same time He is owned and glorified by the Father as His beloved Son, the whole blessed Trinity shedding their lustre around Him, and His advent being announced by His special messenger John.

CHAPTER III. (Mark i. 1–11; Luke iii. 1–22; John i. 19–34).

SUMMARY:—This section gives an account of John the Baptist as the forerunner of Jesus, and of his ministry, which commenced by calling the people to repentance, and subjecting them to a general purification, preparatory to the advent of the Messiah. His ministry culminated in the baptism of Christ Himself, whom John recognised by miraculous tokens from heaven, and proclaimed on this occasion as the Messiah. The section is divided into two parts: John as forerunner of the Lord, and as preacher and baptist,—(1) in his relation to the people; (2) in his relation to the Lord Himself, or the baptism and glori-

fying of Jesus. We note the marked contrast between the baptism of Jesus and that of the Pharisees and Sadducees.

A. Chapter iii. 1–12.

1 In those days came John the Baptist, preaching in the wilderness of Judea, 2 And saying, Repent ye: for the kingdom of heaven is at hand. 3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight. 4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. 5 Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, 6 And were baptized of him in Jordan, confessing their sins. 7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? 8 Bring forth therefore fruits meet for repentance. 9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. 10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. 11 I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire: 12 Whose fan is in His hand, and He will throughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire.

CRITICAL NOTES.

1. *In those days,* בַּיָּמִים הָהֵם, Ex. ii. 11, 23; Isa. xxxviii. 1.— This indefinite mode of marking time always refers to a preceding date. Here the reference is to the residence of Jesus at Nazareth during the period of His obscurity; the contrast being all the more striking, when we bear in mind that during that season His inner life unfolded to the full realization of His divine and His human nature. (For other explanations of *ἐν ταῖς ἡμέρ. ἐκ.* comp. Meyer, p. 79.)

From the narrative of Luke, we learn that John the Baptist was about half a year older than Jesus. The dates between the commencement of Christ's ministry and that of His forerunner also correspond. It is not probable that either John or Jesus would have entered on their ministry before the completion of their thirtieth year. According to the law of Moses (Num. iv. 3, 47), the age of thirty was required for commencing the exercise of the priestly functions. The Levites (ch. viii. 24) could not enter on their duties before the age of twenty-five. Subsequently, however, this was reduced to the age of twenty (1 Chron. xxiv. 24; 2 Chron. xxxi. 17). Although

there was no law confining the exercise of the *prophetic* office either to a particular age, or even to the male sex, it seems natural that persons who claimed public authority as prophets would wait till they had attained the canonical age for the priesthood. On the other hand, neither John nor Jesus could have been more than thirty when they entered on their ministry. According to this calculation, Jesus must have commenced His public career in the year 780 from the foundation of Rome (see *Leben Jesu*, vol. i. p. 161), and John a short time before. From Luke iii. 1, we infer that John began his ministry in the year 15 of the reign of Tiberius. But Tiberius was associated in the empire two years before the death of Augustus, that is, about the year 765. Accordingly, it is understood that Luke reckoned the reign of Tiberius from that year. This makes John's ministry commence in 779.

2. In the wilderness of Judah (Judg. i. 16; Josh. xv. 61).—It was also called Jeshimon, 1 Sam. xxiii. 19, xxvi. 1, 3. It consisted of a rocky district in the eastern portion of the territory of the tribe of Judah, towards the Dead Sea. In this district the town of Engedi, and other places mentioned in the Old Testament, were situated, Josh. xv. 62; Judg. i. 16. It terminated on the north-west in the wilderness of Thekoa; on the south-east, in the wilderness of Engedi, the wilderness of Ziph, and the wilderness of Mara. See the corresponding art. in the Encycls. Tradition, however, attaches the designation of "the wilderness of John" not to the places where he exercised his ministry, but to the district where from early youth he lived in retirement (Luke i. 80). This wilderness was situated amid the mountains of Judæa, about two hours to the south-west of Bethlehem. The term "wilderness" (מִדְבָּר, as distinguished from עֲרָבָה, a *steppe*) was given to a district which was not regularly cultivated and inhabited, but used for pasturage (from דָּבַר, to *drive*), being generally without wood and defective in water, but not entirely destitute of vegetation.

3. *John the Baptist.*—The Heb. name יוֹחָנָן, "the Lord graciously gave," is akin to the Phœnician and Punic חַנִּיבַעַל. John, the son of Zacharias the priest, and of Elisabeth (Luke i.), a near kinsman of Jesus, and only six months older than He (Luke i. 36), was born, according to rabbinical tradition, at Hebron, but according to modern expositors, at Jutta, in the tribe of Judah. From earliest childhood he was of a thoughtful disposition, and lived in retirement in the wilderness (Luke i. 80) as a Nazarite (ver. 15), agreeably to the divine ordinance. There the spiritual

gifts with which he had been enriched by the Holy Ghost, who had sanctified him from the womb, developed and took shape in conformity with his high and holy calling to prepare the way of the Messiah. In his own person he embodied, so to speak, the Old Testament dispensation in its legal bearing, just as the Virgin Mary embodied and represented the evangelical aspect of the Old Testament as set forth in Abraham and the prophets. John was the personification of Old Testament righteousness according to the law; Mary was the personification of Old Testament faith in the promise, and of deep and earnest waiting for the promised salvation. Hence John appeared in Israel as the preacher of repentance, and the baptist. He commenced his public ministry in the wilderness of Judæa in the fifteenth year of the reign of the Emperor Tiberius, appearing in the garb, and following the manner of life, of a Nazarite. Summoning the people to repentance, he announced to them the approach of the kingdom of heaven (telling them that the kingdom of the Messiah—Dan. xi. 44, vii. 13, 14—was at hand). On the desert banks of Jordan, in the solitary district near Jericho, he began *what, from its special Divine appointment, and the prophetic authority with which it was administered,* was really a new ordinance —the baptism unto repentance, and admission into the kingdom of heaven, with a view to the reception of the coming Messiah. His baptism implied that the whole people were unclean, and, in their present condition, unfit for the kingdom of heaven (according to Haggai ii. 14). So far as Israel was concerned, the rite originated in the Levitical lustration appointed for the unclean (Gen. xxxv. 2; Ex. xix. 10; Num. xix. 7; Judith xii. 7; Joseph. de bello Jud. 2, 8, 7; Wetstein *in loc.;* Nork, mythologisches Wörterbuch, Wassertaufe, etc.). But it also bore analogy to the symbolical purifications, by water and otherwise, common among the various nations of the world, and to the baptism of Jewish proselytes,[1] viewing these ceremonies in the light of the predictions

[1] This view was for a long time generally entertained (for example, by Selden, Lightfoot, Danz, Ziegler, etc.); but has latterly been called in question by Schneckenburger ("das Alter der jüd. Proselytentaufe," Berl. 1828), by Meyer, and others, on the ground that "the earliest mention of baptism in the case of Jewish proselytes occurs in the *Gemara Babyl. Jebamoth* 46, 2, while neither Philo, Josephus, nor the older Targums refer to such a rite. It seems to have originated after the destruction of the temple. Before that, proselytes were admitted by circumcision and the offering of a sacrifice; which latter, like every other sacrifice, was preceded by a Levitical purification with water, which the proselyte administered to himself." But this very lustration was the

of the prophets (Ezek. xxxvi. 25; Isa. xliv. 3; Zech. xiii. 1). This baptism was administered by immersion, and not merely by sprinkling. It denoted purification by, not only washing, but by submitting to sufferings akin to death. So far as is known, this rite was not accompanied by the usual sacrifices; but the deepest spiritual part of the sacrificial service—the confession of sins—preceded the immersion. This confession of sins, however, was not made over the head of an animal, as in the Levitical sin-offerings (Lev. xvi. 21; Num. v. 7), because the spiritual truth, that he who offered the sacrifice must himself be the sacrifice, or offer up himself, was nearing its grand realization. In one respect, however, the baptism of John resembled the sacrificial services of the priests, as John administered the rite of submersion himself; whereas, in ordinary lustrations, the person to be baptized sprinkled himself with the water of baptism. The immediate object of John's baptism was to prepare the people for the Messiah and the kingdom of heaven (Matt. iii. 11); its final and highest object, the manifestation of the Messiah to His people (John i. 31; see *Leben Jesu* ii. 452; iii. 49). *The Lord's manifestation to John, and the public witness of the Baptist to Jesus as the Lamb of God that taketh away the sins of the world, completed the prophetic mission of John.* This appears from the fact, that henceforth the rite of baptism and the most distinguished of John's disciples became connected with Jesus Himself. Meanwhile John pursued his ministry even beyond its goal, which had now been reached. His course was, in consequence, marked by some degree of hesitation, although his sole and earnest desire still was to prepare the way of the Lord, and to promote His cause (John i. 36, iii. 23; Matt. xi. 3). But the manifest contrast between the baptism of John and that of the disciples of Jesus,—between John's disciples and those of the Lord—between the rigid asceticism of the former, and the social, genial deportment of the latter,—suggested comparisons which, from the legal notions of the Jews, led to conclusions derogatory to the teaching of Christ, and, in the end, even to the rejection of both teachers. Besides, this contrast between the Old Testament type of righteousness and that of the New, subsequently gave rise to odious dissensions, and at a later

germ of the later baptism of proselytes, only that it formed an adjunct of circumcision, and not of the sacrifice which was offered. After the destruction of the temple, when sacrifices ceased, the rite of baptism necessarily *acquired much greater importance* than formerly.

period induced some of the disciples of John to abandon Jesus, and form a sect, which still waited for the coming of the Messiah, or even acknowledged John as its Messiah (see Gieseler, Kirchengesichte i. 69). This result, however, the Baptist had not anticipated, when continuing the exercise of his ministry. His sole and growing aim was to accelerate the triumph of Messiah's kingdom. Hence his denunciations of wickedness became more and more vehement. His denunciation of the adulterous connection between Herod Antipas and his brother Philip's wife led to his imprisonment. Like his prototype at Horeb, he could not understand or fall in with the Divine arrangement of events. In order to bring about an immediate and full manifestation of judgment and vengeance, the Baptist now despatched his embassy to Jesus (Matt. xi.), to induce the Messiah at once to reveal His power. Such being his views and motives, the scene at Horeb was once more enacted (1 Kings xix.). It was necessary that not only the contrast between the Old and the New Testament, but the spiritual superiority of Jesus, should be fully exhibited. It was not in his intellectual discernment, but through his feelings, that John erred in regard to Jesus: he was "offended" where, in analogous circumstances, Abraham, Moses, Elijah, Mary, and Peter stumbled. With divine gentleness, Jesus corrected his mistake; and this correction served at the same time as his vindication before the people. John is the greatest among the prophets of the Old Covenant; but the least in the kingdom of heaven—in the New Covenant—is greater than he in all that is distinctive of the New Testament, especially in clearness of faith and patience of suffering. Those who imagine that there is an inconsistency between John's testimony, John i. 36, and his message, Matt. xi. 3, apparently forget that this testimony was the utterance of his loftiest faith, while his subsequent embassy was that of his deepest temptation. Nor is there any ground for maintaining that the narrative of John and those of the synoptic Gospels differ in regard to the Baptist. That Christ considered the cause of John as identified with His own, and the Baptist himself as His forerunner and servant, appears from the fact, that He treated the iniquitous execution of John, which Antipas was induced to order, as an act of hostility against Himself and His kingdom (Matt. xiv. 13). For historical details, comp. the article in the Encyclops. See Joseph. Antiq. 18, 5, 1 (also a monograph by Rohden, "*Johannes* der Täufer," Lübeck, 1838).

4. *The kingdom of heaven.*—Viewing the kingdom of God in

its historical development, we mark in it two periods. In the first, it appears in its typical form, as the Old Testament theocracy; in the second, as ἡ βασιλεία τῶν οὐρανῶν. The contrast between the "kingdom of heaven," or the new manifestation, and the old form of the kingdom, had already been specified by Daniel (ch. ii. and ch. vii.; see above). The use of the plural number (in the original) —*the kingdom of heavens*, which also occurs in the Lord's Prayer— is explained by the expression in 2 Cor. xii. 2, and especially by the fact, that the kingdom of God extends, in its various spheres, throughout infinity. From the prophecies of Daniel we learn that the kingdom of heaven is also the kingdom of the Messiah; while the Lord's Prayer teaches us that it is the kingdom of God's Spirit, in which the will of man is made conformable to the will of God— a kingdom which comes from heaven, is the same as that of heaven, and merges in heaven. The expression is only found in Matthew (and in the rabbinical writings); but the same idea pervades the whole New Testament, where it frequently recurs under the designation of βασιλεία τοῦ Θεοῦ, or βασιλ. τοῦ Χριστοῦ, or sometimes simply "the kingdom" (Monographs: Fleck de Regno Divino, Lips. 1829).

The contrast between the common Jewish expectations of the Messiah's kingdom (or the revelation of the Messiah with miraculous signs from heaven, resuscitation of the race of Abraham, war and victory over the Gentiles, subjugation of the Roman world to the Jews, a reign of a thousand years, etc.), and the kingdom of heaven in its true and spiritual manifestation, had already been fully indicated by the preaching of John. It has sometimes been said that the repentance inculcated by John was merely that of the Old, not that of the New, Testament. But, even granting this, we must remember that John cherished the spiritual views of repentance propounded by the prophets, and not the common legal notions of the Jews, and that he represented the Old Testament in its point of transition to the New. The Baptist evidently regarded repentance as a μετανοεῖν—a change of mind. He was aware of the difference between mere outward and real repentance —between transient feelings and that deep change which manifests itself by corresponding fruits of righteousness. His idea of repentance exceeded the outward requirements of the Mosaic law as much as his rite of immersion that of sprinkling. In his view, repentance implied an entire renunciation of the world—dying to the old, and consecration to a new life. Besides, it is important to

bear in mind that the Baptist seems to have already, in some measure, realized the rejection of the unworthy portion of the race of Abraham, and the calling of the Gentiles. But the great point of distinction lies in this, that the repentance which he enforced must have sprung from faith in the predictions regarding the coming Messiah. The circumstance, that Josephus, in his notice of the Baptist (Antiq. 18, 5, 2), omitted any allusion to John's testimony to the Messiah, is readily explained from his subserviency to Roman domination, which led him to renounce every hope dear to the Jewish heart and people.

5. *For this is he that was spoken of by the prophet Isaiah.*—The quotation is made by the Evangelist, and not by the Baptist. In this case, also, we have the fulfilment of a typical, not a verbal prophecy. In its primary and historical application, the passage (Isa. xl. 3, quoted from the Septuagint) contains a summons to prepare the way of Jehovah, who was about to bring back His people from captivity. There is an allusion to the well-known Oriental custom of preparing the way for princes (Wetstein *in loc.*). The summoning voice is that of a herald. The application of the passage by the Evangelist shows that, in his mind, the advent of Christ was that of Jehovah Himself, and the true deliverance of God's children from bondage; and that he regarded John as the real herald of the Lord. Many expositors of the original passage join the expression, ἐν τῇ ἐρήμῳ, with ἑτοιμάσατε; but the Evangelist evidently connects it with βοῶντος, as John was actually in the wilderness. The sense would be the same in both cases, the object of the Evangelist being to give a symbolical import to the wilderness where the Baptist exercised his ministry.

What Isaiah uttered as a typical prophecy, became a distinct prediction in Malachi (iii. 1), who regarded the mission of the forerunner of the Lord as corresponding to that of Elijah, and hence assigned to him even the name of Elijah (iv. 5). It has been suggested that the prophet referred to two forerunners,—one heralding the Lord's coming to deliver His people, and merely resembling Elijah; the other, Elijah himself, come to make preparation for the day when Messiah should return to judge the earth. But the prophet evidently regarded the day of judgment and the day of deliverance as the same. Similarly, the angel Gabriel also referred to John's ministry as a fulfilment of the prophecy regarding Elijah: "He shall turn the heart of the fathers to the children, and the heart of the children to their fathers" (Mal. iv. 6, comp. Luke i. 17). Lastly, Christ Himself

blended the two predictions of Malachi, and applied them to the Baptist (Matt. xi. 10, comp. ver. 14 and ch. xvii. 11). Among Jewish theologians, different views obtained about the return of one of the old prophets preparatory to the coming of Messiah (Berthold, *Christologie*, p. 58).

6. *The same John had his raiment*, etc.—The expression implies that, as in the case of Elijah (2 Kings i. 8), the austere, ascetic appearance of the Baptist corresponded with the character of his preaching, being an emblem of renunciation of the world, and of repentance. (1.) *His* (peculiar and distinctive) dress was of camel's hair. Not of camel's skin, but of camel's hair, from which a coarse kind of cloth, used for clothing and for the covering of tents, was manufactured (see Meyer, p. 83). (2.) He had a leathern girdle. (3.) His food consisted of locusts, ἀκρίδες. "Several kinds of locusts were used for food, especially by the poorest of the people. Lev. xi. 22; comp. Plin. H. n. 6, 35; 11, 32, 35. This is still the case in the East, especially among the lower classes. After throwing away the wings and legs, they cover the body with salt, and eat it either boiled or fried. Niebuhr, 'Reise,' i. p. 402, etc. The older expositors, under the impression that locusts were unfit for eating, conjectured that the original reading must have been, not ἀκρίδες, but ἐγκρίδες, *cakes*, or καρίδες, *shrimps*, or something else. But these conjectures do not require further consideration." See Meyer, p. 83. (4.) Wild honey was also part of his food. The question has been started, whether this honey was derived from trees or from bees? The latter flowed in abundance from clefts of rocks in the wilderness; the former was a kind of honey which issued from fig-trees, palms, and other trees. Meyer adopts the view of Suidas, that it was honey from trees; but surely it is needless to discuss whether the Baptist used one or both kinds of honey.

7. *Then went out to him*, etc.—That is, to the banks of *Jordan*, הַיַּרְדֵּן (Gen. xiii. 10, 11; 1 Kings vii. 47; 2 Chron. iv. 17), from ירד, to run or flow. For a description of the scene, see the Encyclops. and geographical works, especially Robinson, i. 535, and follow.; comp. also a beautiful sketch of the quiet around the scene, in the Travels of Pastor Schulz of Mühlheim. Note particularly, that Jerusalem herself, the holy city, goes into the wilderness as a penitent,—the wilderness being considered, according to Old Testament notions, as an unclean locality, the habitation of demons (Lev. xvi. 21). A type this of Christ going forth to Golgotha,

and of Christians going "beyond the camp," Heb. xiii. 13. Hence also Jerusalem is first mentioned, though in strict historical succession it would have been: the district about Jordan, Judæa, Jerusalem.

8. *And were baptized*, immersed, in the Jordan, confessing their sins.—Immersion was the symbol of repentance. According to Meyer, repentance was symbolized by immersion, because every part of the body was purified. But, in that case, the whole body might have been washed without immersion. We deem it of utmost importance to keep in view the idea of a symbolical descent into the grave, although that conception, as explained in Rom. vi., could not have been fully realized at the time (comp. *Leben Jesu* ii. 177. See also *Ebrard, Wissensch. Kritik* 257, who maintains that John fully understood the import of Christian baptism, and administered it accordingly). A full confession of sins accompanied the act of immersion. The compound ἐξομολ. denotes public confession. Hence it may perhaps be inferred that the confession was definite and specific,—the more so, as we might otherwise infer that a Jew would on such an occasion confess his special sins rather than his general sinfulness. The particular form of confession was, however, undoubtedly left to each individual.

9. *But when he saw many of the Pharisees and Sadducees*, etc.—Circumstances now arose of a character to perplex the Baptist about the propriety of his administering baptism. When the Pharisees and Sadducees presented themselves, he might refuse to administer the sacred rite, for which their impenitence rendered them unfit; while, on the other hand, a baptism of repentance seemed inapplicable in the case of the Lord Jesus.

The Pharisees, Talm. פרושין; according to Suidas, ἀφωρισμένοι, *separated, distinctively pious*, from פָּרַשׁ, to separate or divide,—not from the Particip. Act., "those who divide or make sharp distinctions" (teachers of the law), but from the passive form, in the sense of "separating themselves." They did not, however, constitute a sect, but a school or party, actuated by the most intense sectarianism. They were the living expression of outward, traditional, and legal Judaism; and their strict separation was in reference to Gentiles, Samaritans, publicans, and sinners. They prided themselves on the most rigid observance of those legal prohibitions and lustrations, prescribed in their traditions, which detracted so grievously from the spirituality of the law, and perverted its object. On their *history, doctrines*, and religious and political importance, see Josephus,

Antiq. 13, 5, 9, 13, 10, 5, etc. Their true character can only be thoroughly gathered from the Gospels, from the narrative of our Lord's sufferings, from the Acts of the Apostles, and the history of Ebionism. Compare the article on the subject in the Encycls., and also the author's *Leben Jesu* ii. 1, p. 15, the *Gesch. des apostol. Zeitalter* i. p. 296, and works on Jewish History.

The Sadducees, Σαδδουκαῖοι (derived, according to Epiphanius, Hæres. 1, 14, from צַדִּיק, in the sense of *ἀπὸ δικαιοσύνης*, but, according to Jewish tradition, from a person called *Zadok*).—They were the party opposed to the Pharisees. On negative, antitraditional, foreign, and philosophical grounds, they rejected not only traditionalism, but also the inspired writings, except the books of Moses; and denied, along with the authority of the prophets, all the *deeper truths* of revelation, such as the immortality of the soul, and the resurrection, and its *higher manifestations*, such as the apparitions of angels. On all these points comp. the Encyclops., and the passages of Josephus relating to the subject; also the "*Leben Jesu*" and "*apostol. Zeitalter*," etc.

The third school, or religious party of the Jews at this period, the Essenes, constituted a regular sect. Comp. regarding them, Joseph. de Bello Jud. ii. 8; Antiq. 13, 5, 9; and Philo's dissertation: quod omnis probus liber. The Essenes (a name derived from ὅσιος, or חָסִיד, or from אָסָא, to heal—hence *the healers*, *θεραπευταί*) did not submit to John's baptism. This is easily accounted for from the fact, that daily lustrations formed part of their ordinary religious observances. Hence they probably considered themselves as far beyond the baptism of John, which was only once administered, and, as a community, prepared to receive the Messiah. Lastly, from their blending of Alexandrian philosophy with Jewish notions of legal purifications, their views and expectations concerning the Messiah must have undergone considerable modification.

These three parties represented the three great deviations from the spirit and tendency of genuine Judaism. The Pharisees, like the Roman Catholics, exalted tradition into revelation, and superstitiously based their whole system on the principle of a righteousness procured by external observances. The Sadducees limited revelation to the law of Moses, and degraded the Mosaic faith into a rationalistic morality, a mere obedience of the law. The Essenes conbined their Oriental and Alexandrian theosophy with revelation, excluded the idea of typical sacrifices, introduced dualistic doctrines, and based on it an esoteric righteousness peculiar to the members

of their religious order. The Essenes formed a distinct sect; and, although the closest approximation in the synagogue to a deeper and more spiritual view of Judaism, and in some measure even anticipating the idea of a universal priesthood (as Ritschl has shown), they also adopted a greater admixture of views entirely heathen than any other school. Hence the idea of any connection between them and Christ, or even John, cannot for a moment be entertained (a statement, however, which does not apply to the later followers of John). By their lifeless orthodoxy, the Pharisees perverted Judaism itself into a sect; while the Sadducees formed an accommodating, negative, and sectarian party, who considered themselves, and acted chiefly as, a philosophic school.

The authority of John as a prophet, which, according to this passage, seems at first to have been recognised by a large portion of the dominant parties, and which probably occasioned the embassy, or at least private deputation, from the Sanhedrim, received a serious blow when John commenced his denunciations. The dislike thus engendered became strengthened and rooted when the scribes saw Him whom John announced as the Messiah of Israel,—one so entirely different from what they had expected; and lastly, when the Baptist promulgated views wholly opposed to those of the Pharisees on the question of divorce, and, consequently, fell a victim to the resentment of Herod and his wife. Accordingly, when afterwards challenged to give an opinion on the divine authority of John's baptism, the Pharisees declined to do so. Luke (vii. 30) refers to this subsequent attitude of the Pharisees and scribes in reference to the baptism of John.

It deserves notice, that Matthew does not repeat the article before *Σαδδουκ.*; "he includes them and the Pharisees in one and the same category."

10. *When he saw them come ἐπὶ τὸ βάπτισμα.*—The meaning is not, *against the baptism*, as Olearius and some others would interpret the passage. The contrary is to be inferred from what follows: *who has warned you?* The expression does not, however, denote simply their coming for the purpose of being baptized. The Baptist regards them as unfit and improper candidates who presented themselves for baptism only to strengthen their self-righteous conceit. The suggestion of Meyer (p. 86), that, immediately on their arrival, they were deterred by John's denunciations from submitting to baptism, is equally unfounded. Such conduct would have placed them in open conflict with the Baptist; a course which even pru-

dence forbade. But the effect of these denunciations was to diminish, and ultimately to stop, the crowds, belonging to their party, which had flocked to the scene of John's ministrations. This explanation removes the imaginary contradiction, which some have pretended to discover, between the narrative of Matthew and that of Luke.

According to Luke iii. 7, these denunciations were addressed to the multitudes (τοῖς ὄχλοις); according to Matthew, to the Pharisees and Sadducees. Their interest in, and sanction of, the movement, no doubt, attracted crowds to the place of baptism. The presence of a multitude thronging to submit to what, after all, was to them only an outward rite, ill accorded with the real aim of John, who was anxious not for a general profession, but for individual conversions.

11. *Γεννήματα ἐχιδνῶν*, denotes persons at once deceitful and malicious. Isa. xiv. 29, lix. 5; Ps. lviii. 5. The expression, *generation of vipers*, would convey to an Israelite the idea of representatives of pernicious doctrines and principles,—instruments of the kingdom of darkness. Such were pre-eminently doomed to punishment: Gen. iii.; Matt. xiii. 41; 2 Thess. ii., etc.— *Who hath warned you?* An indication of his distrust of the sincerity of their ostensible motives. It could only have been by a special miracle that you would have been directed hither by the Spirit of God.—*To flee.* To flee, and thus to escape from, בָּרַח מִן. The Infin. Aorist denotes their being already ostensibly in the act of fleeing.—*From the wrath to come, ἀπὸ τῆς μελλούσης ὀργῆς.* The wrath, or the holy penal justice of God, is here identified with punishment itself. Rom. i. 18; Eph. ii. 3.—*Bring forth, therefore. Οὖν*, a conclusion relating partly to the charge brought against them, and partly to their profession of repentance.—Proper, suitable fruit. Comp. Matt. vii. 17 ff., also with special reference to the Pharisees. Such good fruit as could not be produced without an entire change in the fruit-tree itself.—*And think not*—do not imagine, you might say within yourselves,—*i.e.*, think; אָמַר בְּלִבּוֹ, to say in one's heart: Ps. iv. 5, x. 6, xiv. 1; Matt. ix. 21; Luke iii. 8, vii. 49,—We have Abraham for our father; *i.e.*, we shall be saved, because, as descendants of Abraham, we are members of the theocracy, and partakers of the promise given to our father. This view is clearly propounded in later rabbinical writings. See Meyer, p. 87. Compare John viii. 39; Rom. ix. As to the genuine children of Abraham, see Rom. iv.—*For God is able.* God's almighty power and liberty are not limited by hereditary right. He may reject them as spurious children of Abraham; and, on the other hand, He is able to create out of the

stones in the wilderness genuine children of Abraham by faith, *i.e.*, to transform uncultivated portions of the human race,—undoubtedly a reference to the calling of the Gentiles.—*And now also*, etc. The preceding sentence only implied that the punishment of the spurious descendants of Abraham was *possible;* that now under consideration asserts that it was not only possible, but near,—nay, that it had already begun. *Hence the use of the present tense.* Now already the axe lies at the root of the tree. The statement implies that they are unfruitful trees, or trees of a bad kind (ch. vii. 19). The punishment will equally descend on all: every tree that bringeth not forth good fruit, etc. This evidently refers to the exclusion of the unbelieving Jews from the kingdom of Messiah.

I indeed baptize you with water (immersing you in the element of water) *unto repentance.*—The Baptist thus declares that he is not the judge, and, at the same time, that by his baptism of water he does not secure their salvation, but merely calls them to repentance. Lastly, he teaches them that his was merely a symbolical and temporary mission as the forerunner, to prepare for the higher mission of the Messiah. He that cometh after me (immediately following me), = *the Messiah.* The Baptist here describes his personal relation to the Messiah: "I am not worthy to bear His sandals" (to carry them and to take them away—in Mark and Luke, to tie on and to unloose). Among the Jews, Greeks, and Romans, this was the function of the meanest slaves. Wetstein, Rosenmüller, Jahn.—He proceeds to point out the relation of his baptism to that of Christ. He shall baptize, or immerse, you in the Holy Ghost and in fire. He will either entirely immerse you in the Holy Ghost as penitents, or, if impenitent, He will overwhelm you with the fire of judgment (and then hell-fire). This interpretation of the expression "*fire*" has been propounded by many of the Fathers (some of whom, however, referred it to the fire of purgatory); and among modern expositors, by Kuinoel, Schott, Neander, etc. But many critics—among them Erasmus—apply the expression to the kindling, sanctifying fire of the Holy Ghost. The warning tone of the passage, and the expression, *unquenchable* fire, in ver. 12, are against this interpretation. In two Codd. the words καὶ πυρί are omitted, probably from the erroneous supposition that they were equivalent to Holy Ghost.

Whose fan.—Here we have another figure derived from nature, showing, even in a more striking manner than the preceding, the necessity and propriety of such judgment. The theocracy is the

husbandry of God. But if the wise husbandman removes from his garden all such trees as merely encumber the ground, much more will he in harvest-time separate on the threshing-floor the wheat from the chaff, and deal with each according to the rules of husbandry. But the theocracy, or the kingdom of God, is with great propriety represented as God's special field, of which both the sowing and the harvest are His (Matt. xiii. 3). The fan in His hand, or the instrument for the separating or purging, is the word, or the preaching of the Gospel.—*Threshing-floor*, ἅλων, גֹּרֶן, a circular space, beaten down or paved, on the farm. The corn was either trodden by oxen (or horses), or crushed by means of a threshing sledge drawn by oxen (or horses). Robinson ii. 306. The threshing-floor denotes Messiah's sphere of action (Ewald),—the holy land in an ideal rather than a material and literal sense (Meyer); not mankind (Baumgarten Crusius), or the Jewish people (de Wette). The extent of this threshing-floor necessarily increases from century to century. The starting-point was the land of Judæa; the farthest verge is the earth's remotest boundary,—being then ground beaten for threshing, and no longer a field which requires to be sowed. The purging of the threshing-floor is effected by separating the wheat and the chaff of the sheaves collected on it. He will διακαθαρίζειν, thoroughly purge.—*The wheat.* True and penitent believers, the precious, pure produce of God's husbandry.—*The garner*, ἀποθήκη, the granary: usually dry, subterranean vaults. An emblem, first, of the kingdom of heaven on earth; and, secondly, of the heavenly inheritance.—*The chaff.* In the widest sense, whatever is crushed, cut small. Here it means the whole refuse of God's husbandry: First, the agencies applied to bring out the wheat; and, secondly, the persons whose hearts have clung to these agencies alone, and who, by their vain, formal services, have themselves become chaff. Whatever is to be assigned to the fire, the judgment fire (Mal. iv. 1), hell-fire (Matt. iv. 1), is chaff. Chaff was used for fuel. The expression, unquenchable fire (see Isa. lxvi. 24), points beyond the figure to the reality, although it denotes, in the first place, the violent, uncontrollable blaze of a straw fire. When the fiery judgment begins, it continues without interruption, till the unquenchable fire of Gehenna receives the doomed.

DOCTRINAL REFLECTIONS.

1. The almost simultaneous appearance of two such personages as John and Jesus indicated that this was a unique period in the

history of the world. John the Baptist was the embodiment of the Old, Christ that of the New, Testament; and as John was the forerunner of Christ, it follows that the Old Testament was the forerunner of Christ in respect of the inward and spiritual obedience and righteousness which it demanded. This element John represented, just as the Virgin was the representative of the prophetic hope and the evangelical aspirations of the Old Testament. Hence, Mary brings the Lord to the people; John brings the people to the Lord. But both were merely the means for introducing the New Testament and the Lord: He Himself is the new and perfect revelation of the divine, theanthropic, and redeeming life.—The contrast between John, the rigid preacher of repentance, and Jesus, the gentle preacher of the kingdom of heaven, had already been typified among the ancient prophets by the similar contrast between Elijah and Elisha. Elijah, for the most part, performed miracles of vengeance, pointing forward to the final catastrophe, the fiery judgment, and the end of the world. Hence he was appropriately snatched from the world in a fiery chariot. On the other hand, Elisha performed, for the most part, miracles of mercy and deliverance, thus preparing the way for the Messianic prophets. This contrast in the typical missions of Elijah and Elisha was itself an emblem, which had its entire fulfilment in the great contrast between Old and New Testament times, as exhibited in the twofold advent of the Baptist and of Christ.

2. The Old Testament contains the most varied references to the New, by its promises, its law, its types, and its prophecies. Its most striking reference, however, is that with which it closed, presenting as it did, in the person of the Baptist, the most faithful embodiment of the old dispensation. Thus the relation of the Baptist to Christ was that of the Old Testament itself to the Saviour. The grand mission of John was the baptism unto repentance. Its elements and commencement existed in the Old Testament; but the ordinance itself can only be understood if viewed as a new act of Divine revelation, a Divine mission, a prophetic creation. Its real import appears from the declaration that the whole people of Israel were utterly unclean. Once of old they walked over the dried bed of Jordan: now they must be immersed in the current of Jordan in their old state, in order to come out of it thoroughly renewed. But this declaration of the Baptist implied also the idea, that mere legal lustrations were incapable of purifying the people,—a truth which was also conveyed to their minds by the solemnities of the great day

of atonement (Lev. xvi.). Lastly, all this indicated that the baptism unto repentance was itself only a symbol, being an outward expression of the fact, that legal institutions were incapable of delivering the Jewish nation from sin. Accordingly, the baptism of John was at the same time a baptism unto repentance and in preparation for the coming of the Messiah, and its last and highest aim was to point the people to the person of the Messiah.

3. That John appeared in the wilderness as a preacher of repentance, and there administered his rite of purification, is another evidence of the great change which the views of Israel were about to undergo. According to Old Testament ideas, the camp would be considered clean, and the wilderness unclean (Lev. xvi.). This, however, is now reversed; and Jerusalem must go forth to the wilderness, there to seek her purification. Typically, this contrast points forward to Golgotha, to the accursed place without the city, and to the Church of Christ disowned and excommunicated by the synagogue. But it also points backward to the voice of him who cried in the wilderness. Isa. xl. 3 (comp. John i. 23). Again, the wilderness is a symbol of the nation itself, or at least of the state of the Jews at the time. In that wilderness the prophet can find no path for the advent of the Lord. Hence a way has now to be prepared for Him by repentance; and this forms the burden of his message. Such was the grand mission of John: his work and commission was mainly, if not exclusively, to call to repentance. Besides the symbolic character attaching from its nature to a wilderness, the sojourn of John in the desert pointed to those deeper experiences, resulting from contemplation, retirement, and constant prayer, which marked the spiritual development of genuine Judaism even at an earlier period (Moses, Elijah, John, Christ, the Anchorites).

4. The expression, "Repent ye," is not equivalent with "Do penance." The original means, Change your minds, your mode of thinking and of viewing things,—not *in order* that the kingdom of heaven may come, but *because* it cometh *(for the kingdom is at hand;* comp. Lisko, p. 8). This change of mind could only spring from a sense of the free mercy of God in manifesting the kingdom of heaven, and from the revelation of Christ in His grace and truth. Nor can it ever be otherwise; for without repentance, change of mind, and regeneration, it is impossible to enter the kingdom of heaven (John iii.).

5. We have already indicated the peculiar meaning attaching

to the expression, kingdom of God, as distinguished from the kingdom of heaven. The former includes the entire kingdom of God, in every sense and bearing. Thus the theocracy was the kingdom of God in its typical and Old Testament form; while the kingdom of Christ is the kingdom of heaven, or the kingdom of God in its reality, or the real theocracy. Viewed as a whole, the kingdom of God is the higher manifestation of the universal supremacy and rule of God in nature and in history, and the preparation for the kingdom of glory (kingdom of power, kingdom of grace, kingdom of glory). In direct contrast to the kingdom of grace is that of darkness. It appears along with the kingdom of grace, and keeps pace with it; and, though appearing to conquer, ultimately is always conquered. At last, when the kingdom of God shall have been perfected, it will also have reached its full and final development, and be ripe for the self-annihilation which awaits it. Then shall it also appear that all along it had been entirely subject to the kingdom of omnipotence, and subservient to the advancement of the kingdom of glory. In New Testament times, the Christian Church and the Christian State may be regarded as the twofold manifestation of the kingdom of God; which, however, must not be confounded with the kingdom of God itself. Lastly, the kingdom of God is the kingdom of heaven, both in respect of its origin and its goal, its essence and its manifestation, its King and its people, its law and its citizenship—the royal dominion of God in the souls of believers, through Christ and His Holy Spirit.

6. We may view the asceticism and austerity of John under a twofold aspect. On the one hand, it marks him out as a perfect Nazarite. The institution of Nazarites, with its various prohibitions, was from the first intended as something similar to, nay, as a higher completion of, the legal priesthood (Leben Jesu i. 63; apost. Zeitalter ii. 303). Hence the circumstance, that both John and the Apostle James were Nazarites, may be regarded as forming an appropriate transition from the Old Testament priesthood to that of the Spirit under the New Testament, just as the synagogue was a transition from the temple to the church. In other words, the Nazarites were the connecting link between the Old and New Testament priests, just as the synagogue was between the church and the temple, the washing with water, between circumcision and baptism, and the breaking of bread and the cup of thanksgiving, between the passover and the Lord's Supper. It was necessary that John should occupy the position of a Nazarite in

order to pronounce sentence of impurity, not only upon the Jewish people, but upon their priesthood. Nor was his profession merely symbolical, implying a symbolical renunciation of the world. He actually renounced the pomp, the luxury, and the pursuits of his age and nation, and appeared before his cotemporaries free to utter his solemn denunciations against Pharisees and Sadducees, against the rulers of the synagogue and the rulers of the people.

7. It is most important to note the contrast between the grounds on which John was unwilling to baptize the Pharisees and Sadducees, and those on which he shrunk from baptizing the Lord. In his judgment, the former did not come up to the law of the Old Testament, while Jesus went far beyond the Old Testament. The Pharisees were unfit for baptism; baptism was unfit for the Lord Jesus. The rulers of his people appear in the presence of the Baptist as "children," or rather as a race degenerate, and alien to true Judaism; while before Christ the Baptist lowly bends as the humblest servant in presence of the most glorious Lord. How different, then, the picture here presented of the spirit of the Old Testament from that drawn by some, who would identify the religion of the Old Covenant with pharisaical Judaism!

8. The circumstance, that the Baptist is here introduced as denouncing sinners, sufficiently accounts for the difference between his delineation of the advent of Christ as the Judge, in the passage before us, and his description of Christ as the suffering Saviour in His address to His disciples, John i. Besides, throughout the Old Testament, and indeed throughout Scripture, judgment and salvation are closely connected; and it has been too much the practice of theologians to sever and disjoin these two ideas. Further, the picture presented to the mind of the Baptist was evidently that of the advent of Christ, in all its phases to its final manifestation, commencing with the first, and including the second appearance of the Saviour. The judgment of separation, which was to be completed at His second advent, commenced at the first.—The "fruits meet unto repentance," which the Baptist required, were evidence of a genuine religious and moral renovation and regeneration, which implied the opposite of mere externalism and feigned repentance.

9. The baptism of water, and the baptism of fire,—the one administered by John, the other by Christ: the one bearing reference to the advent of the Messiah; the other, to the Messiah Himself, who had already appeared: the one, unto repentance in the sense of

renouncing and dying unto the world; the other, unto repentance in the sense of the death and resurrection of Christ: the one, with water, which can only purify externally (legally and symbolically); the other, with the Holy Ghost, whose fire purifies internally, and purges away all dross: the one, to a forgiveness of sins which as yet was only matter of hope, and was to be really obtained in the baptism of the Spirit; the other, as the seal of actual forgiveness of sins. The baptism of John contained only the germ of a sacrament in the peace of hope which it conveyed, and the conditional assurance of a future baptism of the Spirit by reception into the kingdom of the Messiah; while the baptism of the Spirit finds its appropriate expression in the sacrament of baptism as the sign and seal of the inward baptism of the Spirit. It is indeed true that the baptism of the Saviour constitutes both the origin and the basis of Christian baptism; but it were to detract from the full meaning of that sacrament to assimilate it with the baptism of John, instead of viewing the latter as gradually advancing from the baptism of disciples to the baptism of Christ. But whatever way we regard it, this great difference remains, that while the disciples of John still waited for the formation of the Church, we behold it in all its beauty, and with all its blessings of forgiveness and of peace. In other words, in the one case, the full idea of baptism, in its objective import as a sacrament, is realized,—the only requirement being, that he who receives the ordinance receive it in spirit and in faith; while, in the other, the objective aspect of baptism—or the Church—was still awanting. Hence the baptism of John might be repeated; not so Christian baptism. The baptism of John was not complete: in it the full idea of the rite was not exhausted; while we, who are baptized into the death of Christ, can fully enter into its meaning.

10. The transcendent majesty of the Lord appears, as He stands side by side with the Baptist, the greatest among them born of women under the Old Covenant. But the greatness of John consisted mainly in his deep humility, which from the first led him to designate a work which shook Israel to its centre as merely preparatory, and afterwards brought him to humble himself before One far greater than he.

11. The baptism of fire—in the sense of its purifying efficacy—had been already predicted by Malachi (iii. 3). Hence we conclude that the baptism of John must have conveyed at least some of the effects of this purifying fire. In another respect, also, there

is a close connection between John and Malachi, as the denunciations of the Baptist were only a further development and application of the great truths propounded by the prophet about the insufficiency of the old theocracy; and just as Malachi pointed to the Baptist, so the Baptist points to Christ. Although the awakening produced by John, as every legal awakening, was not of a lasting character, its effects were permanent in the hearts of the elect, and more especially among his own disciples. This was sufficient—the Lord found a soil ready and prepared.

12. The most marvellous evidence of the spiritual power wielded by John was, that he induced the self-righteous and hypocritical professors of his age to submit to a baptism unto repentance, and that in such numbers, that it became a kind of fashion to go into the wilderness to be baptized (John v. 35).

13. On John the Baptist and his work, comp. *Heubner*, p. 27.

HOMILETICAL HINTS.

John and Christ; or the Founder of the New Covenant accredited by the last prophet of the Old Covenant.—John a connecting link between Malachi and Christ.—Old Testament prophecy pointing to Christ in the Baptist.—The baptism of John in its import, 1. as a token from God; 2. as concluding the Old Dispensation; 3. as a prediction of the baptism of Christ.—As the renunciation of the world initiated by the Baptist only reached its completion in the death of Christ on the cross, so the baptism of John in that of Christ.—Baptism implies a descent into the depths, 1. of self-knowledge; 2. of repentance; 3. of renunciation of the world; 4. of self-surrender to the grace of the Lord.—The call of the Old and New Testaments, Repent, for the kingdom of heaven is at hand: 1. The agreement between John and Christ in this call; 2. the difference in their meaning and application; 3. the call of John fully understood and completed in that of Christ.—The eternal basis and fundamental idea of all preaching—repentance and faith.—Baptism and preaching must always be connected.—John the prototype of preachers of repentance, as the voice of one crying in the wilderness: 1. The whole man, in all his saying and doing, a voice; 2. only a voice; 3. a voice crying; 4. a voice sounding through the wilderness, and awakening it.—Consistency of practice and teaching as giving point to our preaching—which is the voice of the Spirit in the world, Prepare ye the way of the Lord. 1. How it sounds: *a.* It sounds from every direction;

b. in every place; *c.* at every hour; *d.* for every heart. 2. What the voice requires: *a.* A way for the Lord; *b.* to prepare the way for the Lord; *c.* to prepare it in the wilderness.—The way of the Lord is prepared by making a plain path. 1. The heart which was lifted up must be abased by repentance. 2. The heart that was abased must be lifted up by faith. 3. The heart which was wavering must have a straight path marked out by spiritual decision of life.—The outward renunciation of the world by the Baptist an emblem of that inward renunciation which every one has solemnly vowed in baptism.—Spiritual life is that state in which we freely renounce all things.—Wonderful effect upon the world of a believing renunciation of the world.—When judgment is at hand, our safety lies in being ready to part with all things.—Times of awakening are times of budding. 1. Their presence marks a spring-time from on high; 2. the blossoms must decay; 3. in many instances there is no more than blossom; but, 4. some lasting fruit also remains. —The baptism of John the last festive hour of the Old Covenant. —Legal repentance must be followed up by evangelical repentance; *i.e.*, sorrow for sin, caused by fear, must be followed by sorrow for sin, caused by love.—Genuine confession of sin marking spiritual decision; genuine confession of sin the foundation of every other confession.—Christ submitted to the baptism of John, although even Pharisees and Sadducees had received the rite.—The Pharisees and the Sadducees applying for baptism, or professing penitence. 1. Both parties were equally hypocritical. 2. They differed in the peculiar form of their hypocrisy. 3. They were equally overwhelmed by the judgment which descends on all hypocrites.—In every outward religious injunction there is a generation of vipers conforming to its demands: 1. A low and unimpressible generation; 2. a cunning, 3. a malicious and dangerous, generation.—The genuineness of our repentance must be proved by good fruits.—Our spiritual state must be brought to the test of everyday duty.—There are in every age those who appeal to their descent from Abraham. Such appeal has, 1. always the same meaning; is, 2. different in different ages; and yet, 3. in every age equally vain and pernicious.—"God is able from these stones to raise up children to Abraham;" or, the creative power of free grace: 1. It can create children of Abraham from the stones of the wilderness (the hard hearts of the heathen),—for a stone is manifestly destitute of life. 2. Such a change may be expected rather than in those who profess to be Abraham's children; for empty profession *simulates*

life.—The Lord as Judge, under the figure of a husbandman: 1. among His trees; 2. on His threshing-floor.—"The axe is laid to the root of the trees:" 1. Its meaning: judgment has already commenced; there is no time to be lost. 2. Its application: be changed into good trees; bring forth fruits of righteousness; there is still time for it.—The majesty of Christ, as manifest in the contrast between John and Christ.—The baptism of water, and the baptism of the Spirit; the baptism of the Spirit and the baptism of fire.—The baptism of the Spirit is itself a baptism of fire.—The grand final harvest in history; or, judgment and salvation. 1. The fan on the threshing-floor; or, the word of God separating the two classes. 2. The gathering of the wheat into the kingdom of love; or, the complete salvation of God's people. 3. The chaff in unquenchable fire; or, the judgment of hypocrites.—The burning chaff, or the judgment: 1. As consuming all those outward forms, whether secular or spiritual, which had served as the vehicle of life; 2. as fiery torments of mere professors of religion, who sought for life in those forms alone,—*a.* throughout the course of history,—*b.* at the end of the world.—All empty profession as continually self-destroying and self-consuming—a hell: 1. an emblem of hell; 2. that which really constitutes hell; 3. the final object of hell.—The judgment of the world is at the same time the completion of the kingdom of God and of His children.

Starcke.—The sum and substance of all Divine teaching is, to repent and to believe.—He that would enter into the kingdom of heaven must, with heart and soul, leave the kingdom of the world.—Wherever Christ goes with His Gospel, He finds nothing but a wilderness.—The law must rouse the conscience and open the door for the Gospel.—Teachers of religion must neither be flatterers, nor self-seekers, nor servants of men.—A Christian is satisfied with such provision as he can get. Let a minister be content even though he be placed in a wilderness.—Worldly men tremble, indeed, in view of judgment and of wrath; but although they dissemble and humble themselves, they are not sincere in Christ.—It is quite possible to combine a holy zeal with genuine love.—Preachers should be acquainted with the prejudices of men.—*We become Christians, not by birth, but by regeneration.*—Outward communion with the Church will only ensure heavier judgment to those who enjoy it without becoming true believers.—The less merit a minister claims for himself in the work of his Master, the more successful will he be.—Holiness and humility advance at equal pace.—A

preacher must know both how to allure and how to arouse his hearers.

Gerlach.—The tree which is unfit for bearing good fruit is fit for firewood. The man who will not be a monument of saving grace shall show forth the justice and holiness of God.

Heubner.—To become a preacher in the wilderness, requires moral heroism.—The doors of the heart must be thrown wide open if the King of glory is to enter in.—The confession of sinners (of sins) is of incalculable value.—"Generation of vipers:" there is frequently much of the serpent about the human heart, both in its malice and inclination towards falsehood and deception.—The plainness and unsparing severity of John is far preferable to weak gentleness; the former rouses and excites just apprehension, while the latter lulls asleep and causes false security.—The false confidence of the Jews and their ancestors a warning to all.—National pride.—Only that which is good and pure can be admitted into the kingdom of Christ: all that is impure will be cast out.

B. Chapter III. 13–17.

Contents.—He who baptizes with the Spirit, and with fire, humbles Himself to submit to the baptism of water, adminstered to a sinful community. From this communion with sinners the Father exalts Him into communion with the blessed Tripity. The Baptist points Him out to the people as the Messiah promised to the fathers.

13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. 14 But John forbade Him, saying, I have need to be baptized of Thee, and comest Thou to me? 15 And Jesus answering, said unto him, Suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered Him. 16 And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and he saw the Spirit of God descending like a dove, and lighting upon Him: 17 And lo a voice from heaven, saying, This is My beloved Son, in whom I am well pleased.

CRITICAL NOTES.

1. *Then* (τότε).—In contrast with the baptism of the Pharisees and Sadducees, we have here the baptism of Jesus. Then came Jesus from Galilee to Jordan, to be baptized of him. Meyer suggests the following as the object of Christ's baptism (p. 91):—"Jesus did not come to be baptized from a feeling of personal sinfulness (B. Bauer, comp. Strauss); nor because, according to the Levitical law, *His personal connection* with an impure people rendered Him

impure (*Lange*); nor for the purpose of showing that there was no incompatibility between His σὰρξ ἀσθενείας and life in the Spirit (*Hoffmann*, Weissagung und Erfüllung, vol. ii. 82); nor because baptism implied a declaration of being subject to the penalty of death (*Ebrard*); nor in order to elicit the Divine declaration that He was the Messiah (*Paulus*); nor to confirm the faith of His followers, inasmuch as baptism was a symbol of the regeneration of His disciples (*Ammon*, L. J. vol. i. 268); nor to sanction the baptism of John by His example (*Kuinoel*, *Kern*); nor to indicate His obligation to obey the law (*Hoffmann*, *Krabbe*, *Osiander*); nor, lastly, because, before the descent of the Spirit, He acted like any other ordinary Israelite (*Hess*, *Kuhn*, comp. *Olshausen*). The true explanation of this act, as furnished in ver. 15, is, that, as the Messiah, He felt that, according to the Divine will, He had to submit to the baptism of His forerunner in order to receive the Divine declaration of His Messianic dignity (vers. 16, 17). It was not in baptism that He first became conscious of His dignity as the Messiah, as if by that act He had been inwardly transformed into the Messiah; the expression, πρέπον ἐστὶν ἡμῖν (ver. 15), implies that He was conscious of being the Messiah, and of the relation in which, as such, John stood towards Him."—We gladly admit the value of the summary furnished by Meyer of the various views propounded on the subject of Christ's baptism. But his own explanation does not make it any clearer, either on what grounds Jesus submitted to a baptism unto *repentance*, or in what sense we are to understand the words of the Saviour, "Thus it becomes us to fulfil all righteousness,"—an expression which must evidently refer to Old Testament righteousness. With this remark we return to our own explanation. In strict application of the law of Moses as expounded by Haggai (ii. 14), John had pronounced the whole people of Israel impure. Jesus Himself, although sinless and holy, was included in this general declaration; His connection with His people rendering Him levitically unclean. This implied that, from His connection with the people, He must needs suffer, or that He, being innocent, must suffer for the people. And thus He fulfilled all righteousness. Meyer is, of course, right in suggesting, that when the Saviour thus freely yet obediently submitted Himself to the judgment resting upon His people, He was preparing for His own glory, and hence, also, for "the declaration of His Messianic dignity." But this formed the second or last element in the baptism of Christ, not its basis or funda-

mental idea. It is scarcely necessary to add, that our explanation includes that of Ebrard; only that, in our view, the idea of consecration unto death was not yet fully expressed in the baptism of John, which only implied sufferings similar to death.

2. *But John forbade Him.*—According to Strauss and de Wette, this passage is inconsistent with the statement in John i. 23, "I knew Him not." But the latter passage refers only to the prophetic or divine certitude of the Baptist concerning the Messiahship of Jesus. Such certitude could neither be the result of what his mother Elisabeth would tell him, nor of his previous acquaintanceship with Jesus: it could only be obtained by a distinct sign from on high. Still he was sufficiently impressed with the religious and moral exaltation of Jesus to feel that He required not baptism at His hands (*Hoffmann*). Add to this the wonderful impression produced by the personal appearance of the Lord, and by the increasing conviction of John that what his parents had formerly told him would now prove to be true. Accordingly, he felt as the less in presence of the greater—as a sinner in presence of the Holy One. The obvious inference from the baptism which He administered, and to which Jesus was about to submit, seemed so strange to the Baptist, that he shrunk from it. Hence the expression διεκώλυεν, *he forbade Him*—the composite being stronger than the simple verb. Jesus removed these objections by simply referring to the requirements of righteousness; by which our Lord must have meant the Levitical consequences of John's prophetic mission, and not that John would see what miraculous sign should accompany the rite. The great object was simple obedience. How to own and glorify the obedience of His dear Son, God reserved to Himself. Any confession of sin was, of course, out of the question: there was only a profession on the part of Jesus, that as an Israelite He became subject to the law, and that He was connected with humanity by the ties of blood, of history, of suffering, and of love. The apocryphal *Prædicatio Pauli* (see *Credner*, Beitr. i. p. 360) has it that Jesus made a confession of sin; while in the *Evang. sec. Hebr.* (see *Hieronymus* contr. Pel. iii. 2), Jesus replies to the solicitations of His mother and brethren to be baptized along with them: "quid peccavi, ut vadam et baptizer ab eo? nisi forte hoc ipsum, quod dixi, ignorantia est." On the discussion between John and Jesus in the *Evang. sec. Hebr.*, see *Meyer*, p. 92.

3. *Thus it becomes us.*—The baptism of Jesus was a duty, not only on the part of the Lord, but also on the part of the Baptist.

4. *Went up straightway.*—A special meaning attaches to the word εὐθύς, as if He had flown upwards from out of the water. This miraculous ascent from the deep was connected with the equally miraculous descent of the Spirit of God from on high.

5. *Lo, the heavens were opened unto Him; ἀνεῴχθησαν.*—The contradictory explanations of Paulus, who speaks of a *clearing up* of the sky, and of Kuinoel and Ammon, who speak of a *thunder-storm*, may balance each other. Meyer maintains that it must not be considered as a poetic description of what took place, but that the heavens were literally opened, and the Holy Spirit descended from them. It is difficult to understand the exact meaning of Meyer, as this view implies that the event itself was mythical, and hence poetical. In another place (Leben Jesu ii. 1, p. 183), we have ventured to suggest that even the outward phenomena attending this great event were unique, the stars making their appearance on the occasion. In this way, it would seem to bear analogy with the darkening of the sun at midday during the crucifixion, even as Christ's baptism was analogous, and formed a prelude to, His final sufferings. But there was also a vision, in which, although mainly designed for the Saviour, the Baptist had also a part (comp. John xii. 28; Acts ix. 7, xxii. 9). For the Baptist must evidently have heard the voice by which Jesus was designated as the "beloved Son." Although the word εἶδε refers primarily to Jesus Himself, we conclude that John also participated in the vision,—1. from his having heard the voice; 2. from the account given by Luke and by John. Thus, while the vision was primarily designed for Christ, it must have been beheld by both.

6. *Like a dove* (Luke: σωματικῷ εἴδει ὡσεὶ περιστεράν).—The expression cannot be meant as symbolical of the manner in which the Spirit descended—*rapid* (Fritzsche), *quiet* (Neander), *pure* (Olshausen), *creative* (Baumgarten-Crusius). Meyer very appropriately calls attention to the parallel passage in Luke; nor must we lose sight of the import of the term εἶδε. The Gospel of the Hebrews, as quoted by Epiph. xxx. 13, correctly interprets the phrase as implying that he saw the Holy Spirit of God descending in the form (or rather in the visionary form, εἴδει) of a dove. It was not a real dove; but, to his vision, it appeared as the form of a dove descending. A symbol this of perfect gentleness, purity, fulness of life, and of the power of communicating it.

7. *And lo a voice.*—Comp. Luke v. 12, xix. 20; Acts viii. 27; Rev. iv. 1, vi. 2, vii. 9. Along with the Holy Spirit, the Father and

the Son also now manifest themselves. The term *Son* is applied to the Messiah (Ps. ii. 7; Isa. xlii. 1), not merely in reference to His official character, but more especially to His Divine nature. There is evidently an allusion here to the miraculous origin of Christ by the Holy Ghost (Matt. i. 20; Luke i. 35). The expression, ὁ ἀγαπητός, is neither equivalent to our "most beloved" (in the superlative degree), nor to "only one," but means "only beloved," or beloved in a unique sense.—Ἐν ᾧ εὐδόκησα. The verb is put in the Aorist to denote the eternal act of loving contemplation with which the Father regards the Son. There is a rhythmical connection between this event, the testimony to the Son heard in the temple, and, lastly, the voice from heaven heard on the Mount of Transfiguration. Nor must we omit noticing the peculiar form of the expression, "This is My beloved Son," not, "Thou art My Son:" implying, 1. that this voice was specially designed as a revelation to John; 2. that it was granted to him for the purpose of his mission, which was to introduce Jesus as the Messiah to the people. In the Gospels of Mark and Luke, there is a more particular reference to Jesus Himself as the source and spring of the vision, "Thou art My beloved Son;" while John lays special stress upon the part which the Baptist sustained in the vision.

8. The objections raised by modern criticism against this narrative fall to the ground the moment we acknowledge the supernatural element in the history of our Saviour. We cannot agree with Meyer, that there is a difference between the account as given by John and the other Evangelists; far less can we admit that the only historical fact in connection with the event here recorded, was, that both John and Jesus saw, as it were, a dove in a vision. The fact, that this was a vision, does not exclude the objective reality of this miraculous event; on the contrary, it is in perfect accordance with it. The question, whether before that time the dove was regarded as a symbol of the Holy Spirit, is one of considerable interest. Among the Syrians, the dove was held sacred, as the symbol of the fructifying power of nature (Kreutzer, Symbolik ii. 80). This throws fresh light upon the expression in Gen. i. 2, that "the Spirit of God moved upon the face of the waters:" the Talmud has it, that He moved over it *like a dove*. But the symbol is not further carried out in the Old Testament, though there is a reference to it in the dove of Noah's ark, and again in the Song of Solomon. Our Lord also alludes to it in Matt. x. 16. Taking a general survey of these emblems, we gather the impression, that the

symbol of a dove referred more particularly *to the Church*, as indeed the Holy Spirit manifests Himself, and, so to speak, assumes shape in the Church. On the Talmudical and rabbinical interpretations of this symbol, comp. Meyer, p. 98.

9. According to Strauss, the statement of the Evangelists, that "Christ was conceived by the power of the Holy Ghost," cannot be reconciled with the narrative in the text, that at His baptism He was baptized with the Holy Ghost. Critics of his school have attempted to connect this baptism with the Holy Ghost, with the view of some of the Gnostics (Cerinthus, Basilides, Valentinus, etc.), that the man Jesus received at His baptism the heavenly Logos. But all these assertions ignore the truth of the human development of our Lord. At His *birth*, He was filled and actuated by the Holy Spirit, *so far as His disposition was concerned.* This implied His perfect sinlessness. But at His baptism, He attained the full consciousness of His nature and mission as the God-man. From that moment He became the organ of the Holy Spirit, not merely *so far as He was personally concerned, or as to His personal disposition;* but also *as fully realizing His character and work as the God-man, and its relation to the salvation of mankind.* He now received the Holy Ghost in His capacity as founder of the spiritual community about to be instituted. But this fulness of the Spirit remained still concealed under the form of a servant, and in the lowliness of His walk and work. It was only after the work had been finished and accepted, that the Spirit was poured out in all His fulness upon His believing people; and the dove, which had erst descended into His heart, now issued forth to move and to brood over the waters of earth.

10. In the passive baptism of Jesus (that by John), we have the first glimmer of a distinct revelation of the doctrine of the Trinity. It brightens into full glory at the active baptism of Jesus, or the institution of holy baptism in Matt. xxviii., which is in name of the Father, and of the Son, and of the Holy Ghost.—The connection between the two events is manifest.

DOCTRINAL REFLECTIONS.

1. Jesus cometh from Galilee to Jordan unto John, to be baptized of him. From this we draw the following inferences: 1. The influence of the baptism of John had extended over the whole people of Israel. 2. Jesus came under the direct and irresistible impulse of the Holy Spirit. This was His first act after attaining

manhood, since the time when, at twelve years of age, He manifested Himself in the temple, and again retired to the obscurity of Nazareth. Yet this act, so enigmatic to many of our modern theologians, was performed without any doubt or hesitation on the part of our Lord. The Divine call had reached Him, that He, the Holy One, should, according to the demands of the law, submit to the judgment of sinners. And this constituted, so to speak, the consecration for His work, to which He submitted, in anticipation both of the sufferings and the glory which were to come.

2. John was afraid when he saw Jesus coming to be baptized. The Baptist, no doubt, knew the prophecies which his parents had uttered concerning Jesus; probably, he was even personally acquainted with Him. Add to this the impression produced by the appearance of Jesus Himself. But all this was not sufficient to warrant him in presenting Jesus as the Messiah to the people: He had yet to await a distinct revelation to that effect. But it was more than sufficient to make him feel that baptism for purification was entirely inapplicable to the Lord, viewing Him in His personal character and dignity. Hence he could not but shrink, for the moment, from the tremendous consequences of his baptism; all the more, that in the presence of Jesus he felt more deeply than ever his own unworthiness and sinfulness: hence his refusal and his confession, "I have need to be baptized of Thee." But Jesus judged otherwise. The inference from the baptism of John was none other than that from the law itself, which again only reflected the sacred and solemn object of His incarnation and life. There is a *historical connection* between the Holy One and His sinful brethren; therefore must He suffer with and for them. Thus the baptism of John was not only applicable to Jesus, but attained its real meaning and object only by the baptism of Jesus. Thus it became the symbol of His consecration unto death, for the salvation of the world. Hence the exclamation of John, after the baptism of Jesus, "Behold the Lamb of God!"

It seems as if, in this controversy between Jesus and John, the Old and New Testament had, for the time being, changed sides. John appears almost the representative of the liberty of the New, Christ that of the legal rigour of the Old Testament. "Thus the rods of Old Testament and of New Testament righteousness are here joined into a cross (Leben Jesu ii. 1, p. 177). But the connection and unity between the two dispensations appears in this intertwining of its ultimate links."—Jesus conquers in this contest.

More than ever before does the Baptist now humble himself, under a sense of the deep responsibility of his office. The Lord also humbles Himself under the law, to which He now formally becomes obedient unto death, even the death of the cross (Phil. ii.).

3. This is the only instance in which there is neither confession of sin on the part of Him who is baptized, nor reproof and exhortation on the part of the Baptist. The baptismal address comes from heaven itself; but the blessings of the baptism descend upon all mankind. Heaven once again opened at the baptism of Jesus—primarily for Him, and, through Him, for all mankind. The blessing which flowed from this baptism—the prophetic import of which attained its fulfilment in the death on the cross—appeared at the close of Christ's mission on earth, in the institution of holy baptism for His people, with the gracious blessing of the Trinity—Father, Son, and Holy Ghost—attaching to it. For this purpose did the Father reveal Himself on this occasion; for this purpose did Jesus obtain without measure the anointing of the Spirit; for this purpose did He as the Son throw open the portals of heaven, and offer Himself by the Holy Ghost to the Father, for the salvation of the world.

4. The doctrine of the Trinity, ample indications of which occur in the Old Testament, opens up with the commencement of the Gospel history, in which the miraculous conception of Jesus through the Holy Ghost is announced. This truth is further unfolded in the narrative before us; from which we also infer, that what is called the Trinity of revelation depends on that of essence. For the relation between the Father, the Son, and the Holy Spirit, as here revealed, is pre-eminently that of nature or essence (ontological); while afterwards, in Matt. xxviii. 19, it appears more especially as a relation of manifestation or of revelation.

5. The voice from heaven, heard at the baptism of Jesus, may be regarded as the second stage in the miraculous events attending His life, by which He was gradually and increasingly manifested as the absolute Wonder, and hence as the Wonderful or Wonder-worker. The first of these heavenly attestations was His miraculous birth, and with it the star and the angels' hymn. Then followed the manifestation of Jesus at His baptism, when, instead of the voice of angels, that from heaven is heard, and which, from its utterance, we recognise as the voice of the Father. Instead of the star standing over Bethlehem, we have now the vision of a dove descending upon the Lord. This glorious manifestation becomes still brighter at the trans-

figuration of Jesus on the Mount. Here also the voice of the Father descends in the cloud upon the Mount—it is heard close by; while the fulness of the Spirit resting on Jesus shines forth in His personal appearance, as He stands transfigured before His disciples. Once more is the same voice heard: this time in the temple, and in the midst of His people; and although it only conveys to Him personally the assurance that the name of the Father shall be glorified in Him, it appears to His followers to be the voice of an angel, to the people—the sound of thunder. This is the third occasion on which the voice from heaven is heard. Lastly, on the Mount of Olives He is carried upwards to the Father in a cloud of glory, and by the power of the Spirit. The various stages of this direct attestation from heaven may thus be marked:—1. The miraculous origin of Christ from heaven; 2. the consecration, among His chosen ones, for His appearance in the form of a servant upon earth; 3. the prelude of the transformation of His earthly appearance as a servant, celebrated among His disciples; 4. the same as celebrated among the people; 5. the resurrection-glory, and the final transfiguration.

HOMILETICAL HINTS.

The mighty impulse of the Spirit leading Christ to Jordan. This appears from the circumstance, 1. that He came from a great distance; 2. that He came alone; 3. that He came fully decided on the course before Him.—Christ resolved on submitting to baptism.—Jesus does not shrink from the baptism which the "generation of vipers" had received.—The various humiliations to which Jesus submitted during His youthful course: 1. from Bethlehem to Egypt; 2. from the temple to Nazareth; 3. from His sacred retirement to the baptism of sinners.—How the Lord owned the Divine institution of baptism.—How He honoured the sacred office.—The twofold difficulty of John's work: 1. He was obliged to baptize the Pharisees and Sadducees; 2. he had to baptize the Lord.—John himself required the grace of the Lord.—How the Baptist confessed that he stood in need of the baptism of Jesus.—How the holy office entrusted to ministers must tend to humble those who are in earnest, but how it also elevates them.—The greatness of John as appearing most fully in his humility.—He who was baptized greater than he who baptized.—"Suffer it to be so *now*." The infinite import of the word *now:* 1. A summing up of eternity in time, and of time in "to-day," and of "to-day" in the moment which claims our decision; 2. an enigma propounded by the past and solved by the future;

3. an altar on which our obedience is claimed, and a blessing promised; 4. a passing phase of earth, which may be transformed into a revelation of heaven.—"Suffer it to be so *now*: 1. Suffer it *at last* to be so; 2. suffer it *quickly* to be so; 3. suffer it to be so *for a moment*; 4. suffer it to be so *once for all*.—The baptism of Jesus the fulfilment of all righteousness, 1. so far as the mission of John was concerned; 2. so far as the demands of the law were concerned; 3. so far as the dealings of God with men, according to the fundamental principles of His administration, were concerned.—Import of the fact that the Holy One submitted to the baptism of sinners: 1. Sinners must be immersed in the waters of judgment. 2. The Sinless One is immersed along with them, in order to give them courage for the judgment. 3. He must be immersed for them to change that judgment, so far as they are concerned, into salvation.—The glory of the Lord in this great act of His humiliation.—The manifestation of the Messiah.—The manifestation of the Messiah in the glorious light of the Trinity.—"Out of the water," a watchword of life. 1. The earth out of water; 2. Noah and his race out of the water; 3. Moses and his people out of the water; 4. Christ and His Church out of the water.—Heaven opened on the occasion of baptism. 1. Heaven is opened, *a.* for all the blessings which come down from above; *b.* for all the prayers which ascend from below. 2. It is opened over him who is baptized: *a.* over the Lord Himself; *b.* over all who are baptized in His name.—Heaven opened: the heart of the Father opened.—"The Spirit of God descending like a dove:" 1. In His *purity* like a dove; hence He finds at first only one resting-place—the head and heart of Jesus. 2. In His *gentleness* like a dove; hence addressing Himself to man. 3. In His *harmlessness* like the dove; hence conquering the wicked one. 4. In His *love* as the dove; hence imparting life to the Church.—The voice from heaven in the manifestation of Christ, and its echo in the justification of the sinner.—How the three tokens accompanying the baptism of Christ are spiritually repeated in every baptism. 1. Heaven is opened to the child which is now placed by the side of the Son. 2. The dovelike mind of the Holy Spirit is imparted by the Son to the child. 3. In the testimony to the Son the child hears the testimony of sonship, and of the Father's good pleasure.—The baptism of Jesus as the sealing of His name.—The baptism of Jesus the manifestation of His humiliation and exaltation: 1. As His first actual and personal humiliation and exaltation; 2. as throwing light upon the humilia-

tion and exaltation of His childhood; 3. as the token of His future humiliation and exaltation; 4. as the act deciding the future humiliation and exaltation of His whole life.—Jesus undertaking His work in full consciousness of what awaited Him, and being attested by the Father and the Holy Ghost.—The blessedness springing from certitude of the Divine call.

Starcke.—God has in His wisdom fixed for every one of us the proper time when we are to come forth.—However highly placed a man may be, he should pay all becoming reverence to the Divine institution of the word and sacraments.—Humility a precious gem.—Christ has consecrated the washing of regeneration.—Let us be careful to know what "becometh us" at every time.—Heaven, which was closed by the first Adam, is opened again over the second.—To us also has heaven again been opened by Christ, the Lord from heaven.

FIFTH SECTION.

Jesus renouncing the world, and commencing His conquest of it. While preparing for the public discharge of His office, He has to encounter the threefold temptation of Satan, corresponding to the threefold form in which a worldly-minded people have shaped to themselves their hopes of the Messiah. Thus Jesus is constrained to conceal His dignity from the people, and to commence His work in the despised district of Galilee. But God glorifies Him in the homage paid to Him by His disciples and the people.

CHAPTER IV. (Mark i. 12–20; Luke iv. 1–13, v. 1–11; John i. 19–28, iv. 43–46).

CONTENTS:—The threefold temptation of Christ by Satan through the secular notions of the Jews concerning the Messiah, and His threefold victory over the Tempter.

A. CHAP. iv. 1–11.

1 Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil. 2 And when He had fasted forty days and forty nights, He was afterward an hungered. 3 And when the tempter came to Him, he said, If Thou be the Son of God, command that these stones be made bread. 4 But He answered and said, It is written, Man shall not live by bread alone, but by every word

that proceedeth out of the mouth of God. 5 Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple, 6 And saith unto Him, If Thou be the Son of God, cast Thyself down: for it is written, He shall give His angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. 7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. 8 Again, the devil taketh Him up into an exceeding high mountain, and showeth Him all the kingdoms of the world, and the glory of them; 9 And saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me. 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. 11 Then the devil leaveth Him, and, behold, angels came and ministered unto Him.

CRITICAL NOTES.

1. On the literature of the History of the Temptation, comp. Danz, p. 993, and Supplement, p. 108; Winer i. 556, Supplement, p. 79; Hase, Leben Jesu, § 55. On the history itself, comp. Ullmann on the Sinlessness of Jesus; Alex. Schweizer, Ueber die Dignität des Religionsstifters, in the "Theol. Stud. u. Kritiken" vii. 564. For other works, comp. Meyer, p. 100. See also especially Könemann über die Versuchungsgesch. in "Rudelbach's Zeitschrift" for 1850; and Laufs in the "Stud. u. Kritiken" for 1853, p. 355.

2. We have no right, with Ewald and Meyer, to infer from the mysterious character of the history before us, and from the detailed and circumstantial manner in which it is related, that the account given by Matthew (and by Luke) is a later embellishment of the more simple and older tradition recorded in the Gospel by Mark. Evidently, Mark furnishes only a general summary of the event, which requires to be supplemented by the details supplied by Matthew and Luke.

3. *Then was Jesus.*—Τότε, *i.e.*, after the Spirit had descended upon Him. The first operation of the Holy Spirit, when the Lord had attained to the full consciousness of His character as the God-man, and of His work as the Redeemer, was, not to lead Him into that world which He was to save, but to drive Him out of it into the wilderness. No doubt the *primary object* of this was to afford an opportunity for blessed rest and joy, in the consciousness of His character and mission. But, *secondly*, the Saviour had now to consider the difficult question, how to reveal Himself to His people, without at the same time homologating their spurious views and hopes concerning the Messiah. It was this counterfeit of the true Messiah among Israel which, so to speak, repelled Him, and drove

Him into the wilderness. The *third* motive for His going into the wilderness lay in the outstanding fact, that the reign of Satan was the cause of all the misery in the world. Hence Christ had to commence His work by conquering Satan; and this He did for the whole world, when He met and overcame him in the personal contest here described.

4. *He was led up*, ἀνήχθη,—*i.e.*, from the desert banks of the river to the wilderness of Judæa properly so called.—Tradition has given to this wilderness the name of Quarantania (wilderness of Jericho, Josh. xvi. 1). Comp. Robinson i. 567, etc.; Schubert iii. 73; v. Raumer, p. 47. "From Joppa, on the Mediterranean, the road leads by Ramlah for about seven hours through the beautiful plain of Sharon. Other six hours' journey over the calcareous and desert mountain tract of Judah brings you to Jerusalem. The road is exceedingly difficult, going alternately up and down hill. From Jerusalem the mountain tract extends for other five hours eastwards, when it descends into the valley of Jordan by Jericho. At this eastern slope of the chain is the steep mountain called Quarantania, where, according to tradition, the temptation of Christ took place. The name is derived from the Lord's fasting for forty days. According to Hasselquist, the mountain is high and conical, and most dangerous of ascent. A deep precipice descends at the side of it. On the summit are the ruins of an ancient Greek monastery, perhaps that built by the Empress Helena. All along the mountain are caves and holes, which formerly were tenanted by hermits; at the base a brook springs,—according to tradition, the same which Elisha healed (2 Kings ii. 19–22)." For further particulars, comp. v. Raumer, as above, Note 78. The district is better explored in the direction from the Mount of Olives. "The wilderness of Jericho, extending between that town and the Mount of Olives, or rather Bethany, is a district full of precipitous rocks and deep hollows (comp. Joseph. Antiq. 10, 8, 2). The scene presents the appearance of a most desolate wilderness, especially after passing the Caravansary which now bears the name of the Khan of the Samaritan (comp. Luke x. 30), about two hours from Jerusalem: comp. Maundrell, Journey, p. 109. From this wilderness the road descends, after a further journey of two hours, down a precipitous height into the plain of Jericho. At the northern boundary of this plain rises a steep, calcareous mountain, very difficult of ascent, which bears the name of *Quarantania, because, according to tradition, Jesus passed forty days fasting in one of the many caves on its*

side. The northern portion of this desert passed into the wilderness of Bethany, Josh. xviii. 12." Winer, art. "Wüste," 4.—As the wilderness of Quarantania lies close by the banks of Jordan, there is no reason to doubt the correctness of this tradition. The wildness of this desert, as indicated in the expression of Mark, "He was with the wild beasts," points to the same conclusion.

5. *Of the Spirit.*—The context shows that the Holy Spirit is here meant. The idea that it referred to the personal spirit of Christ, or to a state of ecstasy (Paulus), could only have been broached from defective theological views. The expression *ἀνήχθη* implies, indeed, an extraordinary state of mind on the part of the Lord, indicating an *extraordinary* impulse, but not a *miraculous* carrying away (which is not meant even in Acts viii. 39, or in 2 Kings ii. 16)—an idea still more clearly expressed in the parallel passage in Mark i. 12. Meyer aptly remarks: "The two opposite principles, *ὑπὸ τοῦ πνεύματος* and *ὑπὸ τοῦ διαβόλου*, are evidently here placed in juxtaposition. Besides, the whole circumstances of this history, occurring immediately after the descent of the Spirit upon Jesus, show that the Evangelist intended to relate the victory of Jesus, full of the Holy Spirit, over the devil (comp. Luke iv. 1, 2). This consideration alone is sufficient to refute the ungrounded suggestion of Olshausen, that, during the forty days in the wilderness, Jesus had been forsaken by the Spirit."

6. *To be tempted of the devil; πειρασθῆναι.*—Such was the final object. The Holy Spirit led Him purposely to this contest with Satan. In this conflict He was to be tempted of the devil, to show whether or not, in the exercise of His free determination, He would prove Himself, and continue, the organ of the Holy Spirit in opposition to that satanic principle, or spirit of the world, by which the hopes of Israel concerning the Messiah had been perverted, so as to become even matter of temptation to Him. The basis and commencement of the work of salvation was necessarily a personal contest and victory of the Saviour over the principle of evil, as manifested in the corruption of the world. For further remarks on the tremendous collision between these antagonistic principles, comp. the "Leben Jesu" ii. 1, p. 205.—*Διάβολος*, from *διαβάλλω*, to throw over, carry across, to slander, accuse, calumniate; *διάβολος*, the slanderer in general, and also, in the more restricted sense (Job i.; Rev. xii. 10), the accuser. In the Old Testament he is called Satan, שָׂטָן (Job i. 6–12). The term means, adversary in general, adversary in war (1 Kings v. 4—in the Hebr. text, v. 18,

xi. 14); and with the article, הַשָּׂטָן, the adversary or enemy *κατ' ἐξοχήν*: the prince of the fallen spirits (Gen. iii.; 2 Cor. xi. 3; Rev. xx. 2; John viii. 44, etc.).

As the cause and origin of the fall of man, Satan is the prince of the kingdom of darkness, which has sprung up and developed on earth in opposition to the theocracy; the seducer of man to their destruction, and hence the principal enemy of Jesus (Matt. xiii. 28). Comp. works on Dogmatics on the question whether the devil should be regarded as a person, or merely as the symbol of what is called the principle of evil (as if what is evil could have a real, and not what merely appears to be a principle).

7. *And when He had fasted forty days.*—Besides the mythical theory, which we at once set aside, there are four different views entertained by commentators in connection with this event. *First*, some regard Christ's *fasting* as referring only to the want of His common nourishment (Rosenmüller, Kuinoel, Kuhn, etc.); while most interpreters understand it as meaning absolute and entire abstinence from food (comp. Luke iv. 2; Deut. ix. 9). *Secondly*, some critics regard the "forty days" as a sacred number, and hence as denoting an indefinite period of time (Köster, Henneberg, Neander), while most commentators take it literally. In favour of the latter view, we refer to the circumstance that Moses and Elijah fasted for forty days (Ex. xxxiv. 28, and 1 Kings xix. 8), in both which instances we have a record of supernatural and miraculous events. Besides, the addition of the clause, "forty nights," and the remark in Luke iv. 2, "He did eat nothing," show that both the time and the act are not meant figuratively. Still the expression must not be understood as implying a legal and absolute fast of forty days. Similarly, Jesus said of John that he came neither eating nor drinking, although we know that his nourishment consisted of locusts and wild honey. The feature which characterized this solemn fast, and distinguished it from every similar event, was, that the Saviour was wholly absorbed by spiritual realities; a state which, although never fully attained by any person, yet, even in the modified degree reached by ordinary men, renders them, for a considerable period, independent of the common necessaries of life. The fast of Jesus formed a striking contrast to the worldly-mindedness of the Jews (as that of Moses and of Elijah had been); it was a higher expression of the feelings and of the fasting of the Baptist; and at last, when, after the lapse of forty days, "He was an hungered," it became the occasion for the grand assault of the tempter. Comp. our

remarks on the freedom from common wants under extraordinary circumstances in the "Leben Jesu" ii. 1, p. 212; Heubner, p. 34.

8. *And the tempter came to Him.*—The participle πειράζων is here used as a substantive, as characteristic of the person. It is one of the chief characteristics of Satan that he is the tempter. First, the tempter in the guise of a friend, then the accuser and open enemy. Various views are entertained as to the manner in which the tempter approached the Lord, or, in other words, as to the mode of this temptation. It has been regarded, 1. as an external occurrence; 2. as a supernatural internal occurrence, or a vision; 3. as an inward ethical transaction, or a psychological occurrence; 4. as a parable; 5. as a myth. Again, viewing it as an external occurrence, it has been regarded, *a.* as real, in the sense of having been a literal apparition of Satan in the form of a man or an angel. This is the view of many orthodox commentators. But against this, we set the fact, that under no other circumstances, and at no other period, Satan had ever assumed human form; and also, that there are other circumstances in this narrative which cannot be taken in their literal sense,—such as, that Satan took the Lord to the holy city, or that he placed Him on a high mountain, from which all the kingdoms of the world and their glory could be seen. It has been argued, *b.* that what the Evangelist here describes as an external occurrence, must be traced to earliest tradition, which invested the symbolical idea of a contest between Messiah and Satan in this mythical form (Strauss); or else, that the misunderstanding must be ascribed to the Evangelists themselves, who viewed and recorded as something external what in reality was an inward transaction, and either told them in the form of a parable, or else was only intended as a parable (Schleiermacher). To this view, in a somewhat modified shape, we shall again advert in the sequel. Meantime suffice it to say, that the idea of a myth must be at once discarded, whatever we may say of the other suggestions advanced. Or, *c.* it has been maintained that an external occurrence is here described in symbolical language, and that the tempter was an ordinary man. "Such," says Meyer, "is the absurd suggestion of some interpreters, who substitute for the devil an ordinary personage, such as a member of the Sanhedrim, or a priest, who had come to question and to gain over Jesus, or to lay a snare for Him." (V. der Hardt, Rosenmüller, Kuinoel, Feilmoser; see also Bengel, who thinks that Satan had appeared "sub schemate γραμματέως quia τὸ γέγραπται ei ter opponitur.") However, the

suggestion that the devil employed some member of the Sanhedrim as his *special* instrument—which, of course, true Rationalists would repudiate—can scarcely be characterized either as rationalistic or as absurd. We know that Satan did employ Judas as his special instrument (John xiii. 27), and that "this devil" came out against the Lord as His enemy (John xiv. 30). Still, this view does not quite agree with the symbolical elements contained in the narrative before us.—According to the second interpretation above mentioned, the whole occurrence was merely a *vision*. In that case, it may be regarded, *a.* as a vision called forth by the devil (Origen, Cyprian, Theodorus of Mopsuestia on Luke iv. 1, Olshausen, and latterly again Heubner, p. 39). Against this we urge, that the devil could not have possessed the power of presenting to the Lord in a vision, either his own apparition, or the appearance of these temptations. *b.* As called forth by God Himself (Farmer, Enquiry, etc., London, 1761),—a view which would render this occurrence wholly mysterious and unintelligible; or *c.* as called forth by natural causes (Clericus, Paulus, Gratz, and many other commentators),—not a historical event, but a psychological and ecstatic state of mind; or lastly, *d.* a "significant morning dream" (Meyer in the "Stud. u. Krit." for 1831). But it is sufficient to reply that decisive ethical conflicts do not take place in the form of dreams.—According to the third view above mentioned, this narrative must be considered as an inward ethical transaction or conflict: *a.* A conflict which took place in the imagination of Christ (Eichhorn, Dereser, Weisse, etc.). Against this view it has been urged, that such an inward conflict, arising from a felt sense of the allurements of evil, could not be reconciled with the sinlessness of Jesus. *b.* An inward conflict excited by the devil (Krabbe); but we are at a loss to know the medium through which the enemy assailed Christ. *c.* An inward transaction to which the disciples gave an objective form, as if it had been an external event (rejection of the false conceptions concerning the Messiah—Ullmann); but if we dismiss the idea that they purposely clothed the event in a symbolical form, we are shut up to the mythical theory. *d.* A fragmentary, symbolical representation of transactions in the inner life of Jesus (Neander). But this were to spiritualize away a great historical fact.—According to the fourth view above mentioned, we are to regard this narrative as a parable, not so much of what Jesus Himself had experienced, but of what His disciples should set before them (J. E. Chr. Schmidt, Schleiermacher, Usteri, Alex. Schweizer, Baumgarten-Crusius). But de

Wette rightly objects, that in that case the whole meaning of the temptation would be lost—and, let us add, of *the temptation* κατ' ἐξοχήν. (Against this view, comp. also Hasert, in the "Stud. u. Krit." for 1830).—Lastly, according to the fifth view above proposed, we must regard this narrative as a pure myth (Strauss, de Wette, Gfrörer, Meyer). Thus Meyer boldly asserts, that "nothing is left but to conclude that what the Evangelists considered and described as an actual event, was merely an ideal event, or a myth." In reply, we simply remark that modern theology is happily beyond the mythical theory. The only thing mythical, in our opinion, is the view entertained by some divines, by which an event like this is transformed into a literal and purely external transaction. The main objection to the various explanations which we have just sketched, is that they proceed on the old scholastic plan of predicating an absolute alternative (a mode of interpretation which has frequently obstructed the right interpretation of Scripture), and that they do not sufficiently appreciate the various moral agencies brought into play, and their mutual influence. Nothing appears to us more natural, than that immediately after the baptism, in which Christ entered upon His work as Saviour of the world, He should have encountered and entered upon a spiritual conflict with the spurious ideas which the men of His age entertained about the Messiah: The influence of these perverted views concerning the Messiah upon His own mind, would necessarily give rise to an assault and temptation of Satan. In truth, Satan had thus perverted the hope of Israel concerning the Messiah, for the very purpose of turning aside the Messiah Himself. Thus far, then, the narrative presents an inward transaction indeed; but, at the same time, also a real and actual transaction between Christ, the popular expectations, and the kingdom of Satan. But what had at first been an inward transaction, concluded with an outward event, which in some respects is mysterious. We entertain no doubt that Satan really employed some of the chief priests and scribes as his instruments to tempt Christ to undertake the part of such a worldly Messiah as the Jews at the time expected. The whole history of this temptation—both in its inward and outward phases—Jesus afterwards communicated to His disciples in the form of a real narrative, clothed in symbolical language. The difference between this and a mere myth lies in the simple fact, that it really took place, partly as an inward, and partly as an outward transaction; and in the circumstance that speaker and hearers employed and listened to

the symbolical language in which the narrative was partly clothed, in the full consciousness that it was such. The various interpretations to which we have above adverted ignore several important circumstances; such as, that, in accordance with his mission, it was the *duty* of John to point out the Messiah to His people, and, of course, more especially to the representatives of the people; that, at the very time when Jesus was in the neighbourhood, a deputation from the Sanhedrim at Jerusalem had arrived to inquire whether he was the Messiah; that John returned, and *must* have returned, a truthful reply; and lastly, that this deputation *could not but* take some notice of the directions which the Baptist had given them. Besides, we must remember that, at the commencement of Christ's work, it was not merely some kind of temptation, but *the great* temptation, which had to be overcome—*i.e.*, the temptation arising from the lust of the world, even as, at the close of His course, He had to encounter the temptation from the burden and grief of the world. Lastly, it is manifest that so decisive an inward conflict could not be merely the result of an extraordinary state of mind, without having been called forth by some deep *historical antagonism;* and that, as it could be neither wholly internal nor wholly external, it must have combined both these elements, or, in other words, that it was caused and excited by the devil, and carried into execution through a human medium. We can readily conceive how human sympathies, more particularly Jewish chiliastic influences, may have acted upon the human nature of Christ. Nor can we doubt that a definite outward instrumentality was employed. Such could not have been wanting in this grand decisive moment of the history of the kingdom of God; and the glorious reality and the consequences of such an era, are themselves sufficient to sweep away the cobweb structures of any mythical theory. Hence we agree, 1. with Ullmann, in admitting that the transaction was inward, but caused by external agency; 2. with v. d. Hardt and Bengel, in believing that the transaction concluded with an outward event, to which only allusion is made in the narrative; 3. with Schleiermacher, in concluding that the history is clothed in a symbolical and parabolic garb.

9. *First temptation.*—The first temptation is occasioned by a feeling of hunger on the part of Jesus, and by the expression of it. *If Thou be the Son of God*—couched in the form of a doubt to incite the Saviour to prove Himself such. The word υἱός is put first, to lay emphasis on the Sonship. The expression implies three things: First, that if the Son of God had come, He must be the

expected Messiah. Secondly, that the Messiah could not be any lower personage than the Son of God Himself. Thirdly, that the greatest miracles might be expected to be wrought by Him.—*Εἰπὲ ἵνα*, speak, in order that. The effect is to be produced by a creative, or rather a magical utterance. It may be asked whether the tempter meant this in the literal or the symbolical sense, like the statement of the Baptist, "God is able of these stones to raise up children unto Abraham." Whatever view we take of this point, it was a covert suggestion to give Himself up to the satanic principle, either by arbitrarily perverting the spiritual power of working miracles into an unholy magical faculty, or as a call, in pompous Oriental phraseology, to transform the wilderness into a storehouse, by pronouncing a formula of surrender to the vanity of the world. Probably the tempter intended that it should bear a double meaning, as was also the case with the second temptation. The point of the temptation lay in the suggestion that it seemed incompatible for the Son of God, who could do all things, to suffer hunger. But —doubt would add—to suffer hunger seems to imply that you are not the Son of God. Thus, in the present instance, the doubt would appeal to His power, to His reason, and even to the duty of confirming the declaration that He was the Son of God. The Son of God cannot be limited or hardly beset; He cannot suffer or participate in the wants of humanity; He must at once sweep away every difficulty and want by an act of omnipotence. The Lord resisted this temptation by quoting the Scripture, Deut. viii. 3, —the passage being quoted by the Evangelist according to the Septuagint. The original (addressed to Israel) reads: "Jehovah suffered thee to hunger, and fed thee with manna (which thou knewest not, neither did thy fathers know), that He might make thee know that man doth not live by bread (upon bread) only, but by everything (upon everything) that proceedeth out of the mouth of the Lord doth man live." The Septuagint renders: *ἀλλ' ἐπὶ παντὶ ῥήματι τῷ ἐκπορευομένῳ διὰ στόματος Θεοῦ ζήσεται ὁ ἄνθρωπος*. In the Gospel of Matthew we have *ἐν* instead of *ἐπί*—in, or by, every word (not thing) that proceedeth out of the mouth of God shall man live. According to Olshausen, the Saviour intended to point out an antithesis between earthly and heavenly food. De Wette suggests the following explanation: "If ordinary means of nourishment fail, the Lord will employ extraordinary means to preserve us alive by His creative Word." But these extraordinary means—the manna—are here generalized as "everything that pro-

ceedeth out of the mouth of the Lord," and applied in a symbolical sense, to indicate that man is not absolutely dependent upon any kind of external nourishment, and that his real life is sustained by the word of God. Hence the meaning of Christ's reply is this: If even man is not absolutely dependent upon the bread that perisheth, —if he does not live upon bread only, but rather upon the word of God,—how much more must this be true of the Son of God, whose life flows from the Father, and not from the bread of earth, and who accordingly depends for the preservation of His earthly life, not on any arbitrary interference, nor on satanic device or agency, but on the Father? But the Son of God has condescended to become man, and as such is willing to share the wants and sufferings of humanity. In conclusion, the difference between the idea of miracles as laid down in the Bible, and that entertained by the tempter—or even by some modern theologians—deserves notice.

10. *Second temptation.*—In the Gospel of Luke this is mentioned as the third temptation. This divergence arises not from any historical inaccuracy, but from the symbolical view which each of the Evangelists connected with these assaults. The symbolical element which appeared in the first temptation, "Command that these stones be made bread," comes out more distinctly in the present instance. We trace it, first, in the significant expression, *παραλαμβάνει αὐτόν*, he takes Him by force with him, or takes Him to himself as a companion (in his journey); and, secondly, in the term *εἰς τὴν ἁγίαν πόλιν*, עִיר הַקֹּדֶשׁ (Is. xlviii. 2; Neh. xi. 1), to denote Jerusalem,—so called on account of the temple. (To this day the Arabs call Jerusalem the place of the Sanctuary, or the Holy City.) The devil is here represented as having free access to the most sacred places, and as familiar with them: "He setteth Him" (*ἵστησιν*)—not by force, for such he cannot exercise; besides, he had not yet dropt the mask and shown himself the evil one. He appears as wearing a religious garb, as one who had authority in the temple, and *setteth* Jesus as his guest in a spot which commanded the most extensive view. The supposition of Jerome, that Jesus was carried thither through the air, is purely fantastic;[1] equally unsatisfactory is the suggestion of Olshausen, that He was in a state of mental transport. It is quite possible that Jesus had at the

[1] Connected with this view are other similar notions, such as, that the wilderness was that of Arabia,—the mountain, Mount Sinai, or Mount Tabor, or Mount Nebo; that Jesus was in a state of lowest humiliation, and passive in the hands of Satan, who carried Him away through the air, etc.

time gone for a day to Jerusalem, and that this circumstance may have formed the external basis for this temptation. Be this as it may, the fact that Satan set Jesus on a pinnacle of the sanctuary (*τὸ πτερύγιον τοῦ ἱεροῦ*—according to Luther, Beza, and Grotius, *the pinnacle*), implied the suggestion that He should by satanic means become the priest-king of that temple. It is true, the expression *τοῦ ἱεροῦ* is employed, which was applied to the whole set of buildings connected with the temple, and not the word *ναός*, which referred to the principal building of the temple. But the more general expression of course included the temple itself, to which, besides, the word *πτερύγιον* specially points. Nor is there anything inconsistent in the account of Josephus, that the roof of the temple was covered (*κατὰ κορυφήν*) with pointed rods to protect it from being occupied by birds, as by the *κορυφή* of the temple we understand the most holy place. Nor can the great sacredness of the locality be urged as an argument, since the special object in view was to place Jesus in the most sacred locality. The real difficulty of taking the statement, that the Lord was set upon a pinnacle of the temple, in its literal meaning, lies in this, that Christ was neither priest nor Levite, and that the idea of setting Him publicly in such a place is entirely incompatible with a secret conflict between Christ and Satan. On the same ground we must dismiss the notion, that the devil set Him on any other prominent place of the temple. Some commentators have supposed that this "pinnacle" belonged to an out-building of the temple, such as the hall of Solomon on the east side (Joseph. Antiq. xx. 9, 7), or the *στοὰ βασιλική* on the south side (*ibid.* xv. 11, 5), "both of them rising along a frightful precipice. Kuinoel, Meyer, and others suppose that the scene must have occurred at the south side of the temple, from the description which Josephus gives of its dizzy height." But this would necessitate the strange supposition, that the Evangelist represented the tempter as proposing to the Lord a descent, either into the poor valley of Kidron, or into that of the Cheesemakers. But if the narrative is taken literally, the object must have been to work some palpable miracle, visible to all Jerusalem. In this respect, also, the temptation had its double meaning, the main point lying in the suggestion that Jesus should yield to Satan, place Himself at the head of the priesthood, and in that character be presented to the people. With this object, and in this sense, Jesus was set on the pinnacle of the temple, and probably somehow or somewhere in the temple itself.

As Jesus had turned aside the first suggestion of the tempter

by the word of God, the enemy supported his second assault, "If Thou be the Son of God, cast Thyself down," by a quotation from Ps. xci. 11, 12, "For He shall give His angels charge over thee, to keep thee in all thy ways: they shall bear thee up in their hands, lest thou dash thy foot against a stone." This passage seemed all the better suited for the purpose in view, since in its primary application it referred not exclusively to the Messiah. The plain inference was, that if such a promise had been granted to all God's people, it must apply all the more forcibly to Christ. But the application of this promise was evidently false, as the expression, "in all thy ways," was not equivalent to "the ways of thine own choosing." Indeed, the tempter wholly omitted this clause when adducing the passage. Jesus replied to this quotation—which in its original form was a poetical description of the promised help, and now was grossly misinterpreted in its literal application—by referring to a passage in the law, "You shall not tempt Jehovah your God." In the present instance, Christ addressed it to Satan personally,—a change all the more appropriate, that every tempting of God on the part of man is directly caused by the enemy of souls. *Πάλιν* does not mean, "on the other hand" (Erasmus and others), but "again" (Meyer). Bengel: Scriptura per scripturam interpretanda—more especially a poetical phrase by the precise statements of the law. This reply to Satan is already an attack upon him, since he is here characterized as tempting the Lord.

11. *Third temptation.*—"The high mountain from which all the kingdoms of the world could be seen, must not be looked for upon any of our maps: it neither refers to the Mount of Olives, nor does *κόσμος* mean Palestine (Kuinoel), but it applies to the heathen world over which Satan held dominion" (Meyer). Luke adds, *ἐν στιγμῇ χρόνου*, to indicate the supernaturalness of the vision. *Τὴν δόξαν αὐτῶν.* "The rich country, the beautiful cities and palaces, perhaps also the riches which they contained (although these could scarcely have been seen from the top of a mountain)." —De Wette. The idea of any magical influence of Satan upon the vision of the Lord seems to us singularly inappropriate (comp. *Lange*, "Worte d. Abwehr," p. 41). It is scarcely worth while to show at length that Satan could not have exercised such influence upon the Saviour. In our opinion, the prospect from such a high mountain as that of the wilderness of Quarantania, or near Jerusalem, was sufficient to offer an appropriate basis for a rhetorical description of the world, its kingdoms, and their glory. Of course,

the mountain must still be viewed as a symbolical expression, to designate the political and chiliastic prospects which the Jews portrayed to themselves at the time when Messiah should come to conquer the world by worldly instrumentality. Nor must we imagine that Palestine itself was excluded from this vista, since the course of the conqueror, as sketched by the enemy, was to commence at the temple itself. For, although it is true that Satan had greater power over the heathen world than over Palestine, we must not confound the later views of the Jews (as given in Eisenmenger's "Entdecktes Judenthum," ii. p. 820, etc.) with those of the New Testament. In the New Testament Satan is designated as *ἄρχων τοῦ κόσμου* (John xii. 31), with special reference to his sway over Palestine in opposition to Jesus; while the expression *κοσμοκράτωρ*, in Eph. vi. 12, alludes more particularly to the heresies by which the Church of Christ was endangered. We must not look in the word of God for the gross, fanatical, and mythical ideas of later rabbinical Judaism. The passage before us refers to the moral reign of darkness which extended over the whole ancient world, although we must ever be careful not to admit the validity of Satan's pretension that he exercised in any sense absolute sway over the world.

In this third temptation Satan appears in his proper character. Hence also it is not prefaced by, "If Thou be the Son of God." On the contrary, he rather seems to claim this honour for himself, as Luke plainly indicates in the words, *ὅτι ἐμοὶ παραδέδοται*. The awful proposal, that Jesus should fall down and worship Satan, and do him homage, is to some extent modified, when we bear in mind the peculiar political and religious import of the word *προσκυνεῖν* among Orientals. We do not imagine that Satan intended to demand an act of absolute adoration, but an act of homage, which, however, necessarily implied worship. Primarily, it was not (as Strauss supposes) a temptation to idolatry, though it is true that, in its real meaning and bearing, all idolatry is devil-worship. Nor does this demand involve a direct threat on the part of Satan that he would let loose against Jesus the whole power of evil (Ebrard), although Satan's claim to absolute sway over the whole world implied that he was its lord and master. Viewed in this light, the third temptation, from the lust of the world, pointed already to that which Christ had to endure at the close of His course from the sorrow and misery of the world. The fearful presumption of Satan's demand (which, indeed, was covertly implied even in the first and second temptations) is in some measure accounted for by

his well-known axiom, "that every man has his price at which his principles may be bought." The point of the temptation lay in the boldness of the design—Satan spreading out all at once the picture of absolute sway over the world and of its glory, and then offering all this to the lowly and rejected Son of David, who of right could claim all the nations of the world as His inheritance, and the utmost ends of the world as His possession. Gerlach suggests that the proposal to found the kingdom of Messiah by outward power and pomp, and not that of paying outward worship to Satan, formed the main point of the temptation. But this must evidently have been the consequence of a surrender and homage to Satan.

Then saith Jesus unto him.—At last the mask was thrown off: Satan appears in his real character, and is treated accordingly. Hitherto the Lord had, in compliance with the usual forms of intercourse, dealt with him according to his assumed character, as one who seemed anxious to promote the mission of the Messiah, although He sufficiently showed that He had read the motives of Satan,—having in His first reply designated him as one who held men in contempt, and in His second as the tempter. But now He meets the pretensions of Satan to absolute power by a display of His own supreme authority: "Get thee hence, Satan." (The addition ὀπίσω μου is not sufficiently authenticated, and apparently an ancient interpretation derived from Matt. xvi. 23, which seems to apply not to Satan, but to Peter, whose right place as a follower of the Lord was *behind*, not *before* Him.) The passage with which Christ dismisses the enemy (Deut. vi. 13) is none other than the fundamental principle of Monotheism. It is given in the form of a free quotation from the Sept., the word προσκυνήσεις, which Satan had used, being retained, instead of φοβηθήσῃ. Laying emphasis on the main idea of the commandment, our Lord says, "Him *only* shalt thou serve." The devil is expressly designated as Satan, because in this temptation he displayed his real character as the *enemy* of Christ. Lastly, the answer of the Lord conveys the expression of His enmity to all that is satanic in the world, and to the carnal hopes and views entertained about the Messiah. It is, so to speak, a declaration of war on the part of Jesus against Satan, and that on account of the daring promise to make Jesus Lord of the world if He only submitted to his conditions. "Tentatorem, quum is maxime *favere* videri vult, Satanam appellat."—Bengel.

12. In looking back on this *threefold* temptation, we conclude that Satan *offered* to the Lord immediate possession of His Mes-

sianic inheritance on condition of His employing satanic agency, in the form of magic, or of false religious enthusiasm, or of false and demoniacal worship. His first proposal was to confer on Jesus the office of a magician-prophet; his second, to make Him the chief and prince of a grand hierarchy; his third, to invest Him with the office of demoniacal and all-powerful monarch of the world. But, manifestly, these were the three great traits of the carnal and perverse expectations which Israel entertained concerning the Messiah: the first temptation representing more especially the erroneous tendency of the Essenes; the second, the spurious religion of the Pharisees; and the third, the godless policy of the Sadducees. The common psychological applications of this narrative—such as, that the first temptation was to sensual enjoyment, the second to fanatical pride, and the third to ambition—do not exhaust the deep bearing of the event, although they are implied in the interpretation above proposed.

13. The following is the chronological arrangement of events: 1. The baptism of Jesus. 2. The forty days' fasting. 3. The deputation to John the Baptist from Jerusalem (John i.). 4. The temptation of Jesus. 5. The return of Jesus to John by the banks of Jordan (John i. 35). 6. His return to Galilee (ver. 43).

14. *The victory.*—The triumph of the Saviour appears in these two facts: the devil leaveth Him; angels come and minister unto Him, thus paying Him real homage, *διηκόνουν αὐτῷ*. Bengel: Sine dubio pro eo, ac tum opus erat, sc. allato cibo: comp. the feeding of Elijah by an angel, 1 Kings xix. 5. Thus Piscator, Wolf, and many others,—among them, Meyer. Others understand the expression as denoting supernatural Divine support (Maldonatus, Kuinoel, Olshausen, Kuhn, Ammon, Ebrard). It deserves notice, that most critics who at present defend the view that the text implies a miraculous supply of food by the ministry of angels, characterize the whole narrative as a mere myth. When Jesus had undergone these temptations, He returned from the wilderness into the company of men. Hence any such miraculous supply by angels would have been unnecessary. In our view of the passage, the Lord having conquered Satan, and established His glorious supremacy, not only over man, but also over the spiritual world, now entered into converse with ministering angels (John i. 51), realizing in the supernatural and heavenly support which He now enjoyed, in the fullest sense, His own declaration, that man lived not by bread alone.

DOCTRINAL REFLECTIONS.

1. The narrative before us establishes, in our opinion, two facts—that Jesus *could be tempted*, or the possibility of His falling; and again, that *He was tempted, yet without sin.* This threefold victory of His sinless soul marks another stage in the Gospel history. Before that, the God-man had, in the free exercise of His will, risen to full and joyous consciousness of His character and mission: this voluntary and gladsome submission to His work had now become perfected. From His first and decisive conflict with the world and all its allurements, which ever and again were put forth during the three years of His earthly ministry, He came forth victorious to rear His kingdom on a spiritual and eternal, not on a carnal or satanic foundation.

2. Solemn celebration in the wilderness of His full attainment to consciousness of His character and vocation, victory over the temptations of Satan, and maturing of the plan for His work—such are the three great phases in the preceding narrative, none of which can be separated from the other.

The first of these three phases was that of solemn celebration. Bearing in mind that Jesus was led into the wilderness by the Spirit, we infer that He went up in the full and deep consciousness of His vocation as the God-man. Heaven had been opened over Him, the wings of the blessed Spirit had been upon and around Him. He had the testimony of His Sonship, and of the delight of the Father in Him. In the blessed enjoyment of these glorious realities, forty days passed without His feeling the common wants of humanity. But Jesus did not shut up within His own breast this His "being equal with God," as if it had been robbery (Phil. ii.),—least of all when He had just submitted to that baptism, in which, while humbling Himself to become the companion in sorrow of sinners, He had also attained the full consciousness of His theanthropy. Hence the solemn inward feast celebrated in the wilderness served as preparation for His work: the fulness of the Spirit, the fulness of love, the fulness of life within His soul—all summoned Him to be the Deliverer of His people and the Saviour of the world, even as the Father had called Him by His baptism and by the Holy Ghost; and in the depth of His sympathy with humanity, He heard not only His own people but a fallen world entreating deliverance.

But this very cry of the world contained a shrill discord which

constituted His temptation. With infinite longing Israel waited for the advent of Messiah. But this glorious hope had become fearfully distorted in the false theology of the synagogue, in the ideas current among the people, in the hierarchical tendencies of the age, and in the general vanity of this world. Hence, while this longing for salvation in the inmost heart of humanity was a loud call for Jesus to reveal Himself to the world as the long expected Redeemer, He was repelled by the false and unspiritual picture of the Messiah who was the object of the carnal hopes of Israel. The Holy One recognised in these perversions the agency of Satan. Thus far there could be neither doubt nor temptation. But that which in itself was evil had assumed a human form; it had been embodied in human representations, ideas, and aspirations; and in this its human form it made its appeal to His sympathies. This spurious and unholy Messianic expectation appeared most closely intertwined with the loftiest aspirations and the holiest hopes of humanity. It was this seeming combination of two very different elements which might give rise to doubt and difficulty. The Saviour must now discern the spuriousness of this combination; and, to separate its heterogeneous elements, He had to overcome the temptation arising from the fanatical sympathies of His people and of the world. This constituted His temptation. Its point lay in the attractions of human sympathy, allurement, and entreaty; as also, in the apparent connection between what was perverse and what was holy. In His conflict with this temptation, it assumed a threefold form. In the first assault, the Prophet, in all the pride and self-sufficiency of a Magician, stands before His mind's eye; in the second, the High Priest, in all the pride and self-sufficiency of hierarchical pomp; and in the last, the King, in all the pride and self-sufficiency of secular policy and power. All these pictures are presented in their most attractive features, as painted in the bright anticipations of an expectant world, as drawn with all the cunning of Satan, and as reflecting in a distorted form His own person and vocation.

But He has overcome the threefold inward assault upon His soul (comp. the Gospel of Luke)—and the cravings of hunger indicate the weariness consequent upon this tremendous conflict. The victory which He has achieved in inward conflict, must now also appear in actual and historical incidents, and the outward temptations of Satan succeed His inward struggle.

This threefold historical victory of the Lord over the tempter also

marks the grand scheme on which His work as the Saviour of the world was to be carried on. In opposition to the false principle of the world, He clearly realized the truth; in opposition to the spurious plans of Messiah's kingdom cherished by the world, He chose what was spiritual; in opposition to the false ideas entertained about the work of salvation, He manifested Himself as the true Prophet, Priest, and King. To reject the spurious plans of the synagogue, was at the same time to adopt the true scheme of His mission. Of late, theologians have learned more fully to appreciate the human element in Jesus, and to study the plan of His work. Thus Reinhard has written a work on the plan of Jesus; while Ullmann has rejected the idea of any such scheme, and Neander has vindicated its higher bearing. But we maintain, that if by the expression, "scheme," or "plan," we mean that the Saviour was distinctly conscious of the principle, the development, the means, and the goal of His work, the Lord had undoubtedly a matured "plan." On the other hand, it was the leading characteristic of this plan, that it rejected and eliminated all that was merely external, every secular scheme; and that, in unfolding its own glorious proportions and spiritual phases, it proved mainly a negation of all the chiliastic plans of the synagogue. One of its principal features consisted in this, that while these spurious pictures of the Messiah presented a Saviour who was such in name and appearance only, Jesus would manifest the character and the works of the true Messiah, and that He would avoid even the designation of Messiah, until by His working He had redeemed and purified its idea, which had been so fatally perverted (comp. the "Leben Jesu" ii. 1, p. 231). Thus Jesus chose the path of suffering instead of that of joy; humiliation unto obedience, instead of glory by self-exaltation. Hence, when at the close of His course the accuser tempted Him to despair, amidst the sorrows and under the burden of a guilty world, the Redeemer once more conquered, and entered upon the path of glory. Indeed, the most difficult part of His work was accomplished at the outset of His mission, when, in the power of the Spirit, He overcame Satan and the satanic temptation, connected with the spurious hopes about the Messiah. He conquered Satan *as the tempter* in all the temptations of worldly allurement. Thus was the kingdom of darkness shaken in its inmost principle. This threefold victory unfolded and appeared in His ministry upon earth; and His triumph over the temptations of allurement, or over the tempter, in the strictest sense of the term, formed the prelude to His victory over the temp-

tations of sorrow and suffering, or over the accuser, which awaited Him at the close of His course.

Thus the history of Christ's temptation is of infinite import. The destruction of the foundations on which rested the kingdom of darkness, and the structure of the basis on which the salvation of man was reared, are connected with the mystery of those solitary conflicts which had been fought and gained before He entered on the discharge of His public ministry.

3. The following are significant, by way of comparison and contrast. The first Adam in paradise, Christ in the wilderness.—Moses (Ex. xxxiv. 28; Deut. ix. 9, 18) and Elijah (1 Kings xix. 8) in the wilderness, Christ in the wilderness.—The fasting of John, the fasting of Christ.—The magic of the world, the prophetic office of Christ.—The hierarchy of the world, the priesthood of Christ.—The political despotism of the world and the kingdom of Christ.—Essenism and Christ.—Pharisæism and Christ.—Sadduceism and Christ.—Chiliastic tradition and perversion of Scripture by Satan; the word of God, and ever only the word of God, as adduced by Christ.—Christ in the wilderness tempted by the allurements of the world; Christ in the garden tempted by the sorrow and burden of the world.—The tempter at the commencement of the public ministry of Jesus; the accuser at the close of it.—The offers of Satan, and the triumph of Christ and its results.

4. The symbolical import of the number 40 lies in this, that it contains multiples both of seven and of ten,—seven is the perfect number for the works of God; ten, that of the world and of time. During these forty days, Christ *actually* and *really* did the work of God, and overcame the spirit of the world, even as Moses had done *typically*.

5. As it was fitting that Christ should commence His work by conquering Satan, so also was it in keeping with the tendency of evil to overturn the kingdom of God first of all in its Founder—and that by means of pretended but false friendship.

6. By His victory over the tempter, Christ has for ever separated His kingdom from the demoniac principles, plans, and manifestations of Jewish and carnal Christian chiliasm.

7. The first consequence of Christ's threefold renunciation of the world in His victory over Satan, was, that He betook Himself to Galilee.

HOMILETICAL HINTS.

Seasons of great quickening and joy are generally followed by great temptations. 1. This appears from the history of Abraham, of David, of Peter, and of the Lord. 2. The reason of this probably is, that the Lord leads His own gradually from stage to stage.—Christ's festive season a fast, and Christ's fasting a festive season.—From His festive celebration as the Son of God, Jesus as the Son of man enters immediately into conflict, in order to prove the truth of the testimony concerning His Sonship.—The temptation of Christ, a manifestation by historical facts of the choice and decision of which His baptism was the sacramental sign.—By His threefold temptation and victory, Christ manifests Himself as the victorious Messiah, or the Christ of God: 1. as the infallible Prophet; 2. as the faithful High Priest; 3. as the Supreme King.—The decisive conflict between the fulness of the Spirit in Christ and the appearance of spirituality in Satan.—The Holy Ghost leads the Lord to this decisive conflict with the devil.—Christ attacking human corruption at its root by conquering Satan.—The victory of Christ the preservation of Christians.—The threefold temptation and the threefold victory of the Lord.—How and in what manner our trials may become temptations of Satan.—Every temptation of Satan is, to the child of God, in reality a trial of faith.—What constitutes temptation is, that through the influence of the enemy we misunderstand and misinterpret the trial of our faith.—Temptation assails us through earthly instrumentality: more especially, 1. through our wants; 2. through spiritual delusions; 3. through worldly prospects and hopes.—How victory over one may become the occasion of another temptation.—How our first victory opens the prospect of the triumphs to follow.—Our temptations are *numbered.*—By the word of God, Christ triumphs even over the carnal traditions connected with the word of God.—Christ ever and again conquers by the word of God: 1. by His first quotation, over false doctrine; 2. by His second quotation, over a false interpretation of Scripture; 3. by His third quotation, over false and assumed authority.—The power of this saying: "It is written."—*The first temptation.* Christ has undergone for us the temptation of human want and suffering.—Let not the contrast between our spiritual high estate and our outward circumstances become a snare to us.—According both to the Old and the New Testament, temptation commences with doubt.—The tempter in the form of an angel of light.—Temptation to dis-

trustfulness.—Magic and miracles.—The magician and the prophet.—Miraculous sustenance and magical sustenance are two different things.—The magical manna which the world prepares for itself in the wilderness. 1. Its origin: *a.* by wicked devices; *b.* by wicked works. 2. Its character: *a.* the product of selfishness; *b.* carnal gratification. 3. Its real character: *a.* guilt; *b.* difficulties. 4. Its final consequences: *a.* poverty and want of the inner man; *b.* poverty and want of the outer man.—He who would seek at his own will to convert stone into bread, will in reality convert even bread into stone.—Satan watches for the distress of man, to make it an occasion for transforming him into a beast of prey and a wicked spirit.—Such is the high calling of man, that he lives not by bread only.—Whoso depends on the mouth of God, his mouth shall not want food.—The judgment of Satan and that of Christ concerning man, in his want and distress. Satan in effect says, Man is a wretched being, suffering hunger; Christ says: So far as the real life of man is concerned, he is infinitely exalted above the mere animal cravings of hunger.—Christ would rather suffer hunger with man, than commit sin with superior spirits.—Trust in God ensures victory over the wants of the world.—The phrase of Satan rebutted by the deep simplicity of the word of Christ.—The bread of earth becomes transformed by the bread of heaven.—Christ has also conquered spurious asceticism.—*The second temptation.* The holiest things may be perverted to become the most vile temptation. 1. A stay in the holy city. 2. The prospect from the pinnacle of the temple. 3. The promise contained in the inspired song of the Psalmist.—The victory of the Lord over religious fanaticism.—Destruction of the temple of spurious enthusiasm.—Victory of the great High Priest over the priestcraft of the world.—Christ and the palpable miracles and signs of the hierarchy.—The pomp of the temple, and worship in the spirit.—The giddy height on the pinnacle of the temple, and the holy calm of the Lord.—Thou shalt not tempt the Lord thy God; for, 1. to tempt God is to impute evil to God Himself, since it is an attempt to drag Him into the ways of our own choosing; 2. to tempt God is to suffer oneself to be tempted by the evil one; 3. hence, to tempt God were to attempt rendering the Spirit of light subservient to the spirit of darkness.—To tempt God is to involve oneself in contradictions; for it implies, 1. faith without obedience; 2. prayer without self-surrender; 3. action without warrant from on high; 4. success without comfort or assurance.—Even the dictates of common sense may serve as a

warning against fanaticism.—Where a way is already prepared, we are not warranted in attempting to make dangerous experiments for ourselves.—Pride goes before a fall.—The temple-stair itself a sermon.—Fanaticism mistakes excitement for spiritual emotion.—Fanaticism and priestly pretensions spring from one and the same religious delusion.—Christ vanquishes the fanatical pride of the priesthood by calm reverence for the Godhead.—*The third temptation.* Christ vanquishes the secular spirit of the world: 1. in its pomp; 2. in its pretensions; 3. in its cunning and deceit.—The kingdom of Christ, as contrasted with those of the world.—When Satan offers to give away the world in exchange for an act of humble adoration, he shows himself to be, 1. a liar; 2. a deceiver; 3. a maligner of God and man.—The attractions of power, and the desire of exercising it absolutely and indiscriminately, are the two greatest temptations.—Satan has only the right of claiming as his own in the world, 1. its outward appearance; 2. its guilt; 3. its despair.—Despotism and spurious worldly cunning, and their dark background.—When wickedness shows itself undisguised, we ought to designate it by its proper name.—Christians must meet every spurious claim to authority over their consciences, by an appeal to the word of Him who wields rightful authority over the conscience.—Daring usurpers will at last be met by the royal dignity and authority which belongs even to the humblest believer.—By serving God, Christ vanquishes the sinful service of the creature.—"Him only shalt thou serve."—Resist the devil, and he will flee from you.—The ministry of angels after the assault of the devil.—Christ the Prince of angels, by his victory over the prince of the kingdom of darkness.—The greater the conflict, the more glorious the victory.—In all temptations, Christ our victory.

Starcke.—We must prepare in retirement for important public undertakings.—God often permits His dear children to be visited by the most grievous temptations.—Solitude a training-school of the Holy Spirit.—Solitude is frequently the occasion of temptation.—In our temptations, let us ever distinguish between what comes from God and what from Satan.—Such a High Priest became us who was tempted in all things, Heb. iv. 15.—Frequent conflicts render the Christian strong.—They fit ministers for their work.—Oratio, meditatio, tentatio faciunt theologum.—We may readily recognise the bird of hell by its song.—Fasting as perverted by the Papacy, etc.—Moderation a continuous fasting.—Christ was an hungered because He partook of our infirmities.—Christ can have

compassion on us when we suffer from hunger or thirst.—The devil adapts his temptations to the nature and circumstances of man.—If the devil ventured to approach the Son of God, how can the most advanced among us expect to be secure from his assaults? —Outward prosperity is not an evidence of sonship.—The word of God our armoury.—Even the devil cannot set aside the Scriptures.—All depends on the blessing which the Lord gives.—Outward means cannot sustain us, but God by outward means.—God is a supply which never fails or leaves unsatisfied.—If Satan does not succeed in one way, he will try another.—In his own way, the devil is learned in the Scriptures.—To pervert Scripture is to follow in the wake of the devil.—Satan fell by his pride and arrogance, and now seeks to ruin others in the same manner.—To expose oneself to danger, except in the way of our calling, from necessity, or with the direct warrant of the word, is presumption. —Satan encompasses the fall of carnal men by showing them even a small portion of this world.—Satan promises his servants what he himself does not possess, nay, what God has in Christ already promised and given to His own.—It is not right to hear blasphemy without reproving it.—He who would prevent us from serving God, and persuade us to serve the world, is Satan so far as we are concerned.—There is a "hitherto and no further" in every temptation.—Every honest conflict will certainly be followed by victory.—Christ has triumphed for us.

Gerlach.—The word of God is our armour against Satan.—Christ takes as His shield the law of God: Thou shalt! He was made under the law (Gal. iv. 4).—*Heubner:* If solitude has its advantages, it has also its great dangers.—Satan appears here in his true character: he arrogates to himself what belongs to God alone—dominion over the soul; in short, he claims to be God.—The man who in his aims is actuated by ambition and love of power, is thereby rendered unfit for the service of God; yet how many theologians are impelled by such motives!—The temptation of Christ: 1. wherein it consisted, and how it was resisted (three stages, three victories); 2. its consequences: Jesus proving Himself to be the Holy One; Jesus our model in similar conflicts; Jesus our refuge and strength.—How temptations followed Christ throughout His course.—The impotence of all temptations in the case of Christ.—Comparison between the temptation of Christ and that of Adam.—*Marheineke:* How closely good and evil border upon each other in our human nature!—*Harms:* The

conflict between good and evil. This conflict is threefold: 1. A conflict between doubt and trustfulness; 2. a conflict between presumption and modesty; 3. the conflict between the lust of the world and the love of God.—*Schleiermacher:* The temptation of the Lord viewed with reference to our state and position in this world.—*Bachmann:* The temptation of Jesus the Son of God in the wilderness. It was a temptation, 1. to doubt the word of God; 2. to presume upon the word of God; 3. to reject the word of God.—*Greiling:* The three passions by which men are commonly tempted to sin (covetousness, pride, ambition).—*Reinhard:* The decisive periods which commonly occur in the life of every man.—*Ahlfeld:* The conflict of Christians with the tempter: 1. His attack; 2. their defence; 3. the victory.—Comp. also Three Sermons on the History of the Temptation by J. P. Lange, Barmen, 1836.

B. Chapter iv. 12–17.

Contents.—First appearance of Jesus as the light of the world amidst the darkness of the land of Galilee.

12 Now, when Jesus had heard that John was cast into prison, He departed into Galilee; 13 And leaving Nazareth, He came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: 14 That it might be fulfilled which was spoken by Esaias the prophet, saying, 15 The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; 16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. 17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

Critical Notes.

1. *Now, when Jesus had heard.*—The Evangelist passes over a number of intervening events, viz.: 1. the return of Jesus to Galilee, John i. 41, etc.; 2. the marriage in Cana, the journey to Capernaum in company with His relatives and disciples, and that to Jerusalem to the passover (John ii.); 3. the stay of Jesus at Jerusalem and in the land of Judæa *previous* to the imprisonment of John (John iii.); 4. the return of Jesus by way of Samaria, and His stay there (John iv. 1–42).—The event recorded in the text took place at the time referred to in John iv. 43–46. In the passage before us, Matthew briefly alludes to the stay of Jesus at Nazareth, but dilates on it more fully in ch. xiii. 53. We account for this transposition from the peculiar structure of the Gospel,—the

object of the Evangelist being to group events so as to present a continuous narrative. The actual succession of events is more accurately indicated in the Gospel by Luke, although it also contains no mention of the first passover which Jesus attended at Jerusalem, nor of His stay in Judæa and Samaria. From the narrative of Luke we learn that Jesus was even at that time rejected by the people of Nazareth, and that He then uttered the saying, that "a prophet hath no honour in his own country." But, according to John, Jesus spoke these words when returning from Jerusalem to Galilee through Samaria. Commentators have felt a difficulty in explaining the circumstance, that (according to John) Jesus should have been saying that "a prophet hath no honour in his own country," at the very time that He was on His journey to Galilee. It might seem that such a statement would rather imply His departure from Galilee. But the difficulty is removed by recalling to mind the precise geographical arrangements of the country. In John iv. 43, the Evangelist uses the word Galilee not in the general sense, but as a man familiar with the district would apply the term—a circumstance which may be regarded as an indirect evidence of the truthfulness of his narrative. What he calls Galilee is not the province in question as contradistinguished from Judæa, but the district of Upper Galilee in opposition to Lower Galilee, in which Nazareth was situate. The boundary-line between Upper and Lower Galilee ran due east and west between Nazareth and Cana. In John iv. 43, 44, the Evangelist makes only a passing allusion to the rejection of Jesus at Nazareth, and dwells in preference on the fact, that the Saviour was gladly received by the inhabitants of Galilee proper. From what we have said, it will be clear that the accounts of Matthew and John are not inconsistent, as Meyer imagines; although that commentator is right in maintaining, against Wieseler, that the passage in the text does not refer to the journey to Galilee recorded in John vi. 1. Finally, we gather from the account in Matthew that the imprisonment of John by Antipas took place some time after the celebration of the first passover which Jesus attended, and after His stay in Judæa.

2. *That John was delivered up* (into prison).—The ground on which the Baptist was imprisoned is afterwards recorded, on the occasion of his execution (xiv. 4). Fritzsche supposes that the imprisonment of John induced Jesus to appear in Galilee, lest the people of that country should be deprived of spiritual support;

while Meyer regards this event as a motive for His retirement to that province, since "the more remote district of Galilee, although under the rule of Herod Antipas, would naturally attract less attention, and thus afford shelter." But although Capernaum lay in Upper Galilee, yet, from its proximity to Tiberias—the residence of Herod—and the intercourse between these two places, both situate on the Lake of Galilee, anything which occurred in Capernaum would much more readily attract attention than what took place in Nazareth, which lay out of the way among the mountains. Besides, it was at this very time that Jesus commenced His public ministry, and called disciples around Him. The connection between the imprisonment of John and the appearance of Jesus in "Galilee of the Gentiles," as well as the cessation of the preparatory baptism which the disciples of Jesus had for a time administered (John iv. 1, 2), may readily be otherwise explained. The imprisonment of John, and the tame acquiescence of the country in this act, had put an end to the hope of preparing the people for the kingdom of Messiah by Levitical purifications, or legal purity. Now that the attempt at outward purity had been thus rudely stopped, Jesus might, in the consciousness of His own inward and eternal purity, all the more readily commence His work in Galilee of the Gentiles, amidst publicans and sinners, by gathering around Him a circle of disciples.

3. *He came and dwelt in Capernaum.*—*Καφαρναούμ*, כְּפַר נָחוּם, meaning, according to Hesychius, Origen, and Jerome, *vicus consolationis*, but according to others (Winer, Meyer), the village of Nahum. The town lay on the borders of the tribes of Zebulun and Naphtali, on the western shore of the Lake of Gennesareth, probably near where the Jordan entered that lake. It was a thriving commercial place, on the road from Damascus to the Mediterranean. Capernaum was inhabited both by Jews and Gentiles; in Jewish writings it is characterized as the residence of heretics and free-thinkers (von Ammon, "Leben Jesu," p. 359). The contrast between Capernaum, where Jesus dwelt, and Tiberias, the residence of Antipas—a city which the Lord uniformly avoided, but which, after the destruction of Jerusalem, became one of the holy places of the Jews,[1]—is striking. But the prediction of Christ in regard to Capernaum, once so highly favoured, has been most

[1] The rise of Tiberias, as a *Jewish* city, is, however, of much later date. For an account of the circumstances connected with its final "Levitical purification," *see* Edersheim's Hist. of the Jewish Nation, p. 483.—The Tr.

signally and literally fulfilled (Matt. xi. 23). At this moment every trace of the site of Capernaum has disappeared. Wilson and others regard the ruins of *Tell Hum* as the ancient site of Capernaum. As the town is not mentioned in the Old Testament, it seems probable that it was built after the return from the Babylonish exile. Josephus (vita 72) calls the town *Κεφαρνώμη*. In another place (de Bello Jud. iii. 10, 8) he assigns the name of *Καφαρναούμ* to a fountain in Galilee. According to Robinson, this fountain is the modern 'Ain et-Tin, by the Lake of Gennesareth, near the Khan Minyeh, which he regards as the site of ancient Capernaum. But this opinion is not generally entertained. Comp. the art. Capernaum in the various Encycls.

4. *That it might be fulfilled.*—In this instance we have the fulfilment of a verbal prophecy, the passages in Isa. viii. 22, ix. 1, 2, being strictly Messianic in their primary meaning, although the prophet seems also to have had in view the oppression of the Assyrians, under which at that time Northern Palestine groaned. But, as in every other similar instance, the event recorded in ver. 13 did not take place on account of this prediction, but on independent grounds. The passage is cited freely from the original Hebrew: "At the first (in ancient times) He brought to shame the land of Zebulun and the land of Naphtali; but afterward (in later times) He brought to honour the (despised) way of the sea, beyond Jordan, the *circuit* (Galilee) of the Gentiles. The people that walked in darkness have seen a great light; and they that dwell in the land of the shadow of death, upon them hath the light shined." In the quotation as given by Matthew, the despised district is even more pointedly indicated as the land of Zabulon and the land of Nephthalim, *the way of the sea* (the road by the sea, or the great road of the traffic of the world), the "beyond Jordan," (even) Galilee of the Gentiles. In our opinion, the Sea of Galilee was not so important a highway for the traffic of the ancient world as to give to the district around the designation of "the way of the sea," more especially as the three expressions in the text are not intended to designate three different objects, but one and the same thing viewed under different aspects. In the first clause, Galilee is designated as profane, being the way of the sea for all the world; in the second clause, as extending northward beyond the sources of Jordan, the holy river; finally, in the third clause, as being really a heathen district, largely inhabited by Gentiles. But the expression *γῆ*, without the article, may be regarded as the nominative. Before

ὁδὸν θαλάσσης we must again supply the γῇ of the former clause, —towards the sea, or the way of the sea. The absolute accusative ὁδόν is a Hebraistic form like דֶּרֶךְ, and equivalent to the Latin *versus* (Meyer, p. iii.). The expression πέραν τοῦ Ἰορδάνου cannot in this instance mean Peræa, or the country east of Jordan. A reference to that district would be here quite out of place, as the name "Galilee of the Gentiles" is intended again to designate the tribes of Naphtali and Zebulun. The territory of Naphtali extended northward beyond the source of the Jordan; and from a theocratic point of view, this, and not Peræa, would constitute the πέραν τ. Ἰ., although that expression was commonly applied to Peræa. Besides, Peræa was not the first scene of Christ's ministry. Meyer, indeed, maintains that the Evangelist overlooked the historical meaning of the passage in Isaiah, which was only Messianic in a theocratic and political sense, referring to the deliverance of Northern Galilee from the oppression of the Assyrians. But this commentator forgets that, even in its historical application, Isa. ix. is a strictly Messianic prediction.

5. *The people which sat in darkness.*—The darkness of the country is explained by the sad spiritual state of the people. In view of the spiritual condition of the people at the time, the Evangelist modifies the distinction made by Isaiah between those that *walk* in darkness, who *see a great light*, and those that dwell or sit in the land of the shadow of death. In the passage as quoted by Matthew, the state of matters has apparently become worse than in the days of Isaiah, and even those who formerly "walked" are now represented as "sitting" in darkness. But the gradation of the original is retained; and we have still the contrast between those who sit in darkness and see a great light, and those who sit in the region and shadow of death, and only become aware of the light because it has sprung up for them. In the Hebrew their passiveness is even more strongly expressed—נָגַהּ עֲלֵיהֶם, *upon them* light hath shined. Καθήμενος sedendi verbum aptum notandæ solitudini inerti, *Bengel.* Σκιὰ θανάτου, צַלְמָוֶת, tenebræ mortis. On the darkness of *Sheol*, comp. Job x. 21, etc.

6. *From that time Jesus began.*—Matthew calls attention to the circumstance, that with the settlement of Jesus at Capernaum, in Upper Galilee, a new period in His public ministry began. The κηρύσσειν of the kingdom of heaven in the strictest sense now commenced, and for this purpose He set apart some of His disciples to be His Apostles. The call, μετανοεῖτε, has now a higher

meaning than when first uttered by the Baptist (ch. iii. 2), and a more full manifestation of His miraculous power proves that the kingdom of heaven is really at hand. Although He does not designate Himself to the people as the Messiah, yet the kingdom of Messiah is at hand. From the manifestation of that kingdom now vouchsafed, the people are to recognise the Prince of Peace in His true and New Testament character. The idea of Strauss, that Jesus had not regarded Himself at first as the Messiah, requires no special answer; the suggestion, that Christ gradually changed His original plan, has been discarded even by the writer who proposed it.

DOCTRINAL REFLECTIONS.

1. As John carried on his public ministry at the extreme boundary of the Holy Land, in the wilderness, so Jesus also appeared, first at another extreme limit of the country, in Upper Galilee. Capernaum became His earthly residence. This choice had a twofold advantage. For while He thereby gave a practical denial to the carnal Messianic hopes and expectations of the people of Judæa, He also occupied a field most suitable for His own peculiar activity. There He found the greatest susceptibility for the kingdom, and readiness to receive Him, especially among those retired worshippers of Jehovah who lived by the Lake of Galilee, and particularly among the disciples of John, whom He had already attracted around Him. This residence of the Saviour in Galilee had been predicted, and was a signal fulfilment of the great Messianic prophecy of Isaiah. Lastly, His abode among the fishermen of Galilee was in complete harmony with what His baptism and the victory over the tempter implied; being, in truth, a perfect renunciation of the world in reference to its carnal views concerning the theocracy and the Messiah.

2. But we may also regard this as a manifestation of His Spirit and of His Gospel. Just as He commenced His destruction of the kingdom of darkness, by conquering the power of Satan in his chief temptations, so He commenced the building up of the kingdom of heaven among the most despised portion of His people, the most needy and the most destitute of the means which the synagogue provided for cultivating spiritual life. It was among these that the Saviour first publicly and unreservedly proclaimed the kingdom of heaven.

HOMILETICAL HINTS.

Complete renunciation of the world on the part of the Lord forms the prelude to His proclamation of the kingdom of heaven.—When the kingdom of heaven arrives, the symbolical administration of priests is at an end.—When the work of John ceases, that of Christ begins.—The kingdom of God will never want a servant to stand in the gap.—If one prophet is imprisoned, a greater one will be sent in his place.—Jesus a stranger both at Nazareth, where His youthful years were spent, and at Capernaum, where He appeared after attaining to manhood.—Obscurity of that which is holy: showing, 1. the corruption of the world; 2. the spiritual glory of the heavenly life.—The light of salvation rising upon dark places: 1. Upon the earth, in opposition to the external heavens; 2. upon Galilee, in opposition to the land of Judæa; 3. upon the Gentile world, in opposition to the Jews; 4. upon the despised Germanic races, in opposition to the ancient Romanic Church.—The land of the shadow of death: 1. The home of sinners; 2. the heart of the sinner.—The difference between those who see a great light, and those upon whom a great light rises. 1. The former look upwards, the latter look downwards. 2. The former descry the star of salvation, the latter only the light which it sheds.—*From that time Jesus began.* The ancient theocratic institutions of Israel may be said to have been abrogated when John was cast into prison.—The call to repentance, from the commencement to the end of the world, 1. always the same in substance; 2. always different in form.—The kingdom of heaven is as closely at hand as Christ is.—The call: Repent, for the kingdom of heaven is at hand. 1. It contains *two* things: *a.* the kingdom of heaven is at hand; *b.* therefore repent. 2. It may be summed up in the expression, "kingdom of heaven;" for, *a.* repentance is only the gate to the kingdom of heaven; *b.* the kingdom of heaven is the grand object and goal of repentance.—In His humiliation, Christ has manifested His exaltation. 1. Rejected on earth, He opened up His kingdom of heaven. 2. Obscure and unknown by man, He revealed the spiritual world in all its blessedness. 3. Renouncing all, He bestows every blessing.

Starcke.—Let us show holy obedience in being ready to change our habitation when the Lord calls.—Many live under the full blaze of the Gospel as if they still sat in the shadow of death.—When the world silences one honoured servant of the Lord, God

raises up others; the Church shall never want fit messengers.—Repentance without faith is no repentance (and faith without repentance is no faith).—Agreement subsisting between all who faithfully declare the word (John and Jesus).

Heubner.—It is God's method to cause light to arise from humble and despised places.—Jesus would not be far distant even from the Gentiles.

C. Chapter iv. 18–22.

Contents:—In His obscurity and retirement from the world, which He had renounced, the Saviour commences the conquest of the world by calling four fishermen by the Sea of Galilee.

18 And Jesus, walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. 19 And He saith unto them, Follow Me, and I will make you fishers of men. 20 And they straightway left their nets, and followed Him. 21 And going on from thence, He saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and He called them. 22 And they immediately left the ship and their father, and followed Him.

Critical Notes.

1. *By the Sea of Galilee.*—Lake Gennesaret, λίμνη Γεννησαρέτ, Luke v. 1 (also Γεννησάρ, Γεννησαρῖτις, Genesara, יָם כִּנֶּרֶת); ἡ θάλασσα τῆς Τιβεριάδος, John xxi. 1; ἡ θαλ. τῆς Γαλιλαίας, Matt. xv. 29, etc. The lake, which is formed by the river Jordan, is about six hours, or 150 stadia long, and about half as broad. The water is salubrious, fresh, and clear; it contains abundance of fish; the banks are picturesque, although at present bare; towards the west they are intersected by calcareous mountains,—towards the east the lake is bounded by high mountains (800 to 1000 feet high), partly of chalk and partly of basalt formation. It is of an oval form, being a deep depression in an upland country (according to Schubert, its level is 535 feet below the Mediterranean). Besides these remarkable natural features, the contrast between the present desolation of its shores and their flourishing state at the time of Jesus, when covered with cities and inhabited by a busy throng,—above all, the solemn remembrance of the Lord's labours, render it a most striking object. On the difference between the accounts of Schubert and of Robinson in regard to the beauty of the lake, comp. the different Encyclops. Recent travellers have furnished ample details of the district (comp Josephus, de Bello Jud. iii. 10, 7).

2. *Simon called Peter.*—The designation *Peter* is given by way of historical anticipation. *Simon*, contracted from Simeon, שִׁמְעוֹן (hearing, favourable hearing). On the name Peter, comp. ch. xvi. 18.

3. *Andrew.*—A purely Greek name; which, however, also occurred among the Jews at a later period. Andrew and John were the earliest disciples of Jesus,—the first who joined the Saviour, following the direction of John, whose disciples they had been (John i. 39). It is uncertain whether Andrew was the elder brother of Peter. His home was at Bethsaida (John i. 44). For further particulars about this disciple, see ch. x.

4. *Casting a net into the sea.*—The circumstance that they were just about to commence their daily labour, is mentioned for the purpose of bringing out the significancy of their immediately following Christ. The same remark applies to the narrative of the calling of the sons of Zebedee when preparing their nets.

5. *Follow Me.*—Meyer has again repeated the old objection, so frequently refuted, that this passage is incompatible with John i. 37, and with Luke v. 4. But John only refers to the first summoning of disciples, while here we have an account of their express call to follow the Lord, in the sense of becoming His servants and messengers. In Luke v. 4 we have the details of a scene connected with this calling. Wieseler rightly distinguishes, 1. between their preliminary call, implying discipleship in general and adoption of His cause, but without any special obligation, John i. 35, etc.; 2. their selection as continuous and regular followers of the Lord, Matt. iv. 18, etc. (also Luke v. 4); and 3. the choice of twelve to be Apostles, Matt. x. 2, 4. These stages may also be arranged as follows: 1. Reception as disciples in the most general sense (catechumens); 2. selection for service, by continuous following of the Lord (Evangelists); 3. selection to be the representatives of the Lord, with bestowal of the power to work miracles (Apostles). The latter distinction was, however, bestowed upon the Apostles with certain conditions and limitations, until after the outpouring of the Holy Ghost.

6. *I will make you fishers of men.*—The meaning evidently is, that by devotion, prudence, and perseverance, they were to gain souls for the kingdom of Christ from the sea of the world. Thus the imagery employed by the Saviour connects their former with their new vocation,—their secular employment serving as emblem of their spiritual calling. On the other hand, the words

indicate the infinite superiority of the work to which they were now called.

7. *James the son of Zebedee.*—From this passage it has rightly been inferred, that James was the elder brother of John. The sons of Zebedee also immediately relinquished their former occupation at the moment when they were about to resume it with fresh ardour. Another feature in their spiritual history is, that along with their nets, they are called to leave their father also. The narrative seems to imply that Zebedee gave his consent.

DOCTRINAL REFLECTIONS.

1. "The sea is the *emblem* of the world. The number *four* is the symbolic *number* of the world." The first step in the conquest of the world was taken when Jesus summoned these four Apostles to become fishers of men to all the world.

Christ's spiritual renunciation of the world forms the commencement of its spiritual conquest. This conquest is accomplished by the power of the kingdom of heaven, and for the kingdom of heaven of which Jesus has become the King by His renunciation of the world. Among these four disciples, Peter may be regarded as representing the foundation of the New Church; James (the elder), the preservation of the Old Church, and its transformation into the New (the future and the past). Upon Andrew it devolved to prepare the way of the Gospel, and its extension throughout the world; while John sounded the inmost depths of spiritual realities. In striking contrast with the practice sanctioned by traditionalism, the Lord chose as His instruments pious though unlearned fishermen, and not Rabbins. These humble men had, indeed, also their prejudices, which required to be overcome, but in vastly different measure from the learned of that age. It is therefore an entire mistake on the part of certain critics, to speak of the want of proper qualification and preparation in the disciples.

2. *Luther.*—"If the Gospel required the potentates of this world for its planting and preservation, God would not have committed it to fishermen."

HOMILETICAL HINTS.

Christ's retirement by the Sea of Galilee the inauguration of the kingdom of heaven.—The commencement of the new era.—The Lord's walking His most glorious work.—The irresistible power of the call of Jesus in the hearts of the elect. 1. As inherent in

the call itself. It is the irresistible power, *a.* of the Redeemer, the God-man; *b.* of the Holy Spirit setting us free; *c.* of blessed love; *d.* of supreme power guiding and directing us. 2. As springing from spiritual influence on the heart of the disciples. *a.* The Father drawing them, *b.* by the word of prophecy; *c.* by their first converse with the Lord.—Only the call of the Lord can confer the ministerial office.—Faithfulness in a lower sphere is the condition and preparation for a higher.—The call of the Lord, "Follow Me," 1. an invitation to full communion with Him; 2. a demand of perfect self-renunciation for His sake; 3. an announcement of a new sphere of activity under Him; 4. a promise of rich reward from Him.—The call of Jesus to follow Him, 1. a call to faith; 2. a call to labour; 3. a call to suffering and cross-bearing; 4. a call to our blessed home.—How the Lord transforms our earthly calling into an emblem of our heavenly.—The work of apostleship under the simile of the art of fishing. 1. We must know the lake; 2. we must know how to allure; 3. we must be able patiently to wait; 4. we must be ready to hazard our lives; 5. we must cast out the net in confidence; 6. we must expect a draught.—The Divine character of the Church of Christ, as manifest in this, that it was founded by unlearned fishermen and publicans.—Christ manifesting Himself as the heavenly Master, in the selection of His first Apostles.—He who would follow the Lord, must be ready to leave all things.—The four Apostles, brethren after the flesh, and brethren in the kingdom of God. 1. A token how true brotherly feeling leads to the Lord; 2. how the highest brotherhood is that in the Lord; 3. how heavenly brotherhood sheds a halo around earthly relationship.—The four friends by the Lake of Galilee, or the blessing of true friendship. 1. It leads to seeking the Lord; 2. it springs from finding the Lord.—How the sovereignty of Christ over the world appears by His making four fishermen from the Sea of Galilee princes in the kingdom of God.—If we are to win others for the Lord, we ourselves must have been first won by Him.—The ideal perfectness of every art and vocation in Christ.—That which Christ teaches He also works in us.—The calling of the Apostles the commencement of a new creation.

Starcke.—Jesus still chooses teachers for His work, nay, He has chosen them from all eternity.—Let none fancy that he can succeed by himself; even Christ chose assistants.—A minister must be called of God.—We must first follow Jesus ourselves before bringing others to Him.—Let us not only call each other brethren,

but prove ourselves such.—He who would enter upon the ministry in the spirit of the Apostles, must be ready to renounce every human tie.

Heubner.—If Christ asks much, He also promises much.—The Apostles are our ensample how to follow Christ.

D. Chapter iv. 23–25.

Contents:—Jesus passing through Galilee like an ordinary Rabbi, but manifesting Himself as the Saviour of all nations.

23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease, among the people. 24 And His fame went throughout all Syria: and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and He healed them. 25 And there followed Him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

CRITICAL NOTES.

1. *And Jesus went about all Galilee.*—The term probably implies only Upper Galilee. The passage may, however, be regarded as giving a summary or general view of Christ's activity throughout Galilee. This activity formed part of His work in the various districts of Palestine, since Matthew also specially notes His labours in Peræa and Judæa. Galilee, in the more general sense of the term, formed the northernmost part of Palestine, being ten geographical miles long and four to five geographical miles broad, and bounded on the west by the sea and Phœnicia, on the north by Cœlesyria, on the east by the Jordan and the Lake of Tiberias, and on the south by Samaria, where in the west the brook Kishon, and farther east a line drawn from Mount Tabor to Scythopolis, and the promontory of Carmel, formed its boundary. Originally the name הַגָּלִיל (Josh. xx. 7, xxi. 32) was confined to the circuit of Upper Galilee; afterwards the province was divided into Upper and Lower Galilee. The former was a mountainous country, the latter partly level. Upper Galilee extended from Beersheba to the village of Baca, and from the village of Thella, near Jordan, to Meroth. According to Strabo, it was partly inhabited by Gentiles (by Phœnicians, Syrians, Arabs; according to Joseph. vita xii., also by Greeks); hence the name, Galilee of the Gentiles. The district is alpine, and of the chalk formation. Its mountains do not rise to any con-

siderable height; the valleys are very romantic. Galilee was a most fertile country, equally adapted for agriculture and pasturage, besides having the lake within its district. Hence the large number of its inhabitants (Joseph. de bello Jud. iii. 3, 1). It contained 404 towns and villages. The people of Galilee were brave, industrious, and intelligent; although the inhabitants of Judæa proper looked down upon them on account of their contact with the heathen and their uncouth dialect. For further particulars, comp. the Encycls.

2. *In their synagogues.*—The general sketch of Christ's sphere of activity is followed by a description of its peculiar mode. Conforming to Jewish custom, He appeared as a travelling Rabbi in the various synagogues of Galilee. The *συναγωγή* (from *συνάγω*, the *congregation*), in the Sept. for עֵדָה and קָהָל. The name embodied the idea that each synagogue represented the congregation of Israel as a whole, just as we designate each particular Christian community a church, in the sense of its embodying and representing a section of the whole Church. After the Babylonish exile, the solemn gathering in the temple, which could only be enjoyed on special occasions, and not without difficulty, led to the establishment of synagogues, accessible in every place and to all, which may be regarded as the revival—without the admixture of former errors—of the ancient and orthodox worship of the "high places," and which unconsciously served as the prototype for the arrangement and form of the Church under the New Testament. According to Jewish tradition, the institution of synagogues dates from a very early period (comp. the art. in the Encycls., and especially *Vitringa* de Synagoga vetere, Franecker, 1696). The statement is correct, in so far as it implies that a provision for religious communion and edification must have existed even previous to the temple. "During the Babylonish exile, when the Jews were shut out from the Holy Land and from the appointed sanctuary, the want of places for religious meetings, in which the worship of God, without sacrifices, could be celebrated, must have been painfully felt. Thus synagogues may have originated at that ominous period. When the Jews returned from Babylon, synagogues were planted throughout the country for the purpose of affording opportunities for publicly reading the law, independently of the regular sacrificial services of the temple (Neh. viii. 1, etc.). At the time of Jesus there was at least one synagogue in every moderately sized town of Palestine (such as Nazareth, Capernaum, etc.), and in the cities of Syria, Asia Minor, and Greece, in which Jews resided (Acts ix. 2, etc.).

Larger towns possessed several synagogues; and it is said that there were no fewer than 460, or even 480, of them in Jerusalem itself." —Winer. A kindred institution were the προσευχαί, or places where prayer was wont to be made—oratories, commonly situate in the immediate vicinity of some river, for the sake of lustrations (Acts xvi. 13); while synagogues were generally built in some elevated situation (in allusion to the position of the temple). The synagogue may be regarded as forming in every respect the germ of our Christian churches. *a.* Their *foundation:* by communities, or by private personages (patronage). *b.* Character: sanctuaries. *c.* Time of meeting: on the Sabbath, on feast days; afterwards also on the second and fifth days of the week. *d.* Arrangement: seats, separation of sexes. *e.* Mode of worship: prayer, reading of portions of Scripture (the Law, the Prophets, and other Old Testament books—Parashoth, Haphtharoth, Megilloth) by a priest or elder; exposition of the section read, and address; liberty of putting questions, of expressing opinions, and of delivering addresses (the prophetic element); at the close, the priestly blessing and prayer of the congregation. *f.* Officials of the synagogue: the president, or chief ruler (ἄρχων τῆς συναγωγῆς, ἀρχισυναγωγός); the elders (πρεσβύτεροι, ποιμένες), who administered the affairs of the synagogue; then the servant or messenger of the congregation (legatus ecclesiæ), who acted as precentor, clerk, and messenger; and the officer, or ὑπηρέτης; with the addition, probably, of officials to collect the alms. *g.* Furniture: seats, pulpit or desk, and bookcase. *h.* Discipline: greater and lesser excommunication, and bodily punishments. Every Jewish town possessed its Sanhedrim, which was subordinate to the great Sanhedrim in Jerusalem. These Sanhedrims were no doubt attached to the various synagogues (comp. Edersheim's History of the Jew. Nat. p. 403, etc.). Thus, in the providence of God, the synagogue was destined to form a transition from the symbolical worship of the Old, to the worship in spirit and in truth of the New, Testament. Hence the circumstance, that the Lord and His Apostles made use of the arrangements of the synagogue, must be regarded not only as an act of legal obedience, but also of missionary foresight.

From various passages we infer that at first Jesus was regarded by His disciples as a Rabbi (Mark ix. 5; John i. 38, etc.). But in their minds this title implied acknowledgment of His claims as prophet and Messiah, and it gradually gave place to full recognition of Jesus as the Son of God (Matt. xvi. 16). The people also regarded

the Lord at first as a Rabbi (Mark x. 51; John xx. 16), although the leading men in Jerusalem were not willing to accede to Him that designation (John vii. 15). The title Rabbi (רַבִּי, vir amplissimus) was the honorary designation given to Jewish teachers of the law and scribes (Magister, Doctor). At the time of Christ, there was no formal graduation, as at a later period; although several characteristics served to distinguish the regular order of scribes. These were, 1. adherence to a certain school, and to scholastic traditions; 2. a peculiar method of explaining the law and interpreting the Scriptures; 3. connection with the hierarchy and the orthodoxy of the time (Pharisaism), although a number of the scribes belonged to the sect of the Sadducees; 4. the commencement of a regular organization of the order. Some of the Rabbins were members or assessors of the Sanhedrim; others presided over schools; while yet others were employed as legal advisers, etc. The Rabbins were regarded by the people as successors of the ancient prophets, with certain modifications adapting their office to the wants of the time. Accordingly, Ezra already bears the title of סֹפֵר. When the Lord Jesus therefore appeared as a Rabbi, without having previously passed through a regular scholastic training, He only asserted the ancient right and title of a prophet.

3. *And preached the Gospel of the kingdom.*—Here it is more definitely called the Gospel of the kingdom of heaven; *i.e.*, the Gospel which constituted the kingdom of heaven, and which increasingly manifested itself as the Gospel concerning Christ, the Lord of the kingdom of heaven, and concerning reconciliation through Him for the kingdom of heaven.—*Εὐαγγέλιον.* The meaning of the term in classical Greek is, primarily, reward for good tidings; and, secondarily, the good tidings themselves: in the New Testament, it is used simply for good tidings. The announcement, that the kingdom of Messiah was at hand, made throughout the synagogues of Galilee, was of such deep and decisive importance as to require some confirmation of the prophetic character of Him who declared it. Hence Jesus proved by His miracles that He was able to heal all manner of sickness, and all manner of disease; thereby confirming His word. But the ultimate aim of these miracles was the manifestation of Jesus Himself, and of the kingdom of heaven, whereby the kingdom of darkness was vanquished.

4. *His fame went throughout all Syria.*—On the one hand, throughout Palestine; and, on the other, beyond its limits to Phœnicia and Syria proper. Probably His fame spread along the

road frequented by caravans, which led from Damascus to the Mediterranean by the Sea of Galilee.

5. *And they brought unto Him.*—The passage must, of course, not be taken in its absolute literality, but as implying that, in measure as faith in His miraculous power extended, they brought such sufferers to Him.

6. *That were taken with divers diseases and torments.*—The latter term, though referring to a distinct class of suffering, is still a general expression. Three peculiar kinds of disease are specially mentioned: viz., those which were possessed with devils (demoniacs, δαιμονιζόμενοι), the lunatic (epileptics, σεληνιαζόμενοι), and those who had the palsy (nervous disorders, παραλυτικοί). Formerly, commentators were wont to regard the demoniacs as persons whose bodies were possessed by the devil, or by devils, but who laboured under no physical ailment. Rationalistic interpreters, on the other hand, applied these expressions to bodily or mental diseases exclusively, as to mania, epilepsy, melancholy, etc., which—according to their statement—popular ignorance and prejudice regarded as a possession by devils. Of late, however, sounder views have obtained; and we have learned to recognise both elements in these unfortunate persons, viz., demoniac influences, and excitement induced by unclean spirits, along with bodily or mental derangements (see the Leben Jesu ii. 1, p. 285). The difference between the three classes consists in this, that the demoniacs were subject to disease through the influence of unclean spirits, the lunatics through that of the sidereal bodies (change of the moon, etc.), the palsied through that of atmospheric changes. The common characteristic of all these afflictions was, that their victims were under the absolute control of some outward influence, whether spiritual, psychical, or physical. They were, so to speak, the representatives of those more obscure and refined psychical and physical sufferings and dissonances which have been introduced in the psychical and external world by the moral power of darkness.

7. *And there followed Him great multitudes.*—Even at this stage of His ministry, multitudes had gathered, who externally followed the Lord. These were drawn in the first instance from Galilee itself, and swelled by others coming from Decapolis, and even from Jerusalem, from the land of Judæa, and from Peræa. Decapolis, or the Ten Cities, chiefly inhabited by Gentile settlers: see Plinius H. N. v. 16, and the Encyclops. According to Ritter, the Decapolis was founded principally by veterans from the army of Alexander

(hence one of the towns was called Pella, from the city of that name in Macedonia). The expression, Peræa, refers probably to the northern part of that province. On the division of Peræa into three distinct districts, comp. von Raumer, Palestina, p. 205.

DOCTRINAL REFLECTIONS.

1. Note the contrast between Jesus going from place to place, and the Baptist remaining stationary. It seems to represent the moving and kindly character of the Gospel, as embodied in a personal form.

2. From the conduct of Jesus, we infer that He recognised the use and place of the synagogue in the arrangements of Divine providence. The Apostles also observed a similar line of conduct.

3. The Lord now proclaimed everywhere the Gospel of the kingdom of heaven. The announcement, that a new spiritual order of things was at hand, was everywhere received as a message of coming salvation. But the Lord also proclaimed at the same time the fundamental laws and promises of the kingdom of heaven, as appears from the Sermon on the Mount. By the numerous miracles which Jesus now wrought, He proved that the kingdom of heaven was really at hand; that its character was spiritual; that it was a kingdom of regeneration; and that this new spiritual life consisted in a heavenly influence and Divine power, which restored not only the diseased and departed life, but also the dead and diseased heart. Thus it also clearly appeared that the kingdom of heaven was indissolubly connected with the person of Jesus. By His miracles He revealed Himself in His glory as the centre of the kingdom of heaven. On miracles, comp. below, ch. viii.

4. Like John, Jesus produced by His preaching a general impression upon the people, only in higher measure. John remained stationary, Jesus went about; John denounced the wrath to come, Jesus brought to light the life-giving power of the Gospel; John displayed only one miracle, that of self-renunciation and the moral greatness of a true prophet as exhibited in his own history; he did no wonders; while it appeared as the inmost and distinguishing characteristic of Christ's life to work miracles of healing, of deliverance, of comfort, and of salvation.—To John the people flocked in numbers, again to return to their homes; while of those who betook themselves to Jesus, many remained to follow Him whithersoever He went.

5. In measure as the kingdom of heaven shall appear in the

Church, the same Divine power—the same power of faith, of love, and of life, and the same heavenly courage which ascends to heaven and descends from it, to diffuse that which is heavenly, will also manifest itself.

HOMILETICAL HINTS.

He went about doing good to all.—1. He went about in the omnipotence of His love. 2. He did good to all in the omnipotence of His love.—The labours of ministers should extend to all within the sphere of their activity.—Galilee, or the circuit of the Gentiles, becomes the circuit of the new life.—In preaching the Gospel, we should follow up God's preparatory agencies and dispensations.—Evangelists should endeavour to find proper starting-points for their work.—The teaching of Jesus in its fulness. It is, 1. a preaching (an appeal to the heart, announcing something new); 2. it is Gospel; 3. it is the Gospel of the kingdom; 4. it conveys salvation.—Defects to be avoided in the Church: 1. It is sad when teaching ceases to be preaching; 2. more sad when preaching ceases to be teaching; 3. most sad when preaching ceases to be the Gospel of the kingdom; 4. not less sad when evidence of its being a power of life is awanting.—In our days also, demonstration of the truth of the Gospel which we preach is indispensable.—This demonstration of the truth of the Gospel should be as follows: 1. Our preaching should always bear the impress of the love of Christ, of the Holy Spirit, and of power. 2. It should always be adapted to the wants of the age.—The secret of Christ's power of helping His people lay in their spiritual boldness: 1. Based on spiritual humility; 2. springing from spiritual faith; 3. manifesting itself in spiritual love; 4. evidenced by spiritual life.—Spiritual cowardice opens the door to the enemy.—Jesus still removes every manner of sickness and disease.—The fame of Jesus prepares the way for the word of Jesus.—The Saviour from sin is also the Saviour from evil.—He healed all that came unto Him.—In trouble and necessity we learn to know our Deliverer.—The kingdom of Christ commencing amidst poverty and misery.—The relation between those who follow the wonder-worker, and those who follow the Crucified One.—Conversion the evidence of true awakening.—Jesus gathers His people. 1. How? 2. For what purpose?

Starcke.—Christ extends His kingdom by the Gospel, not with carnal weapons.—It is a small thing for Him who gives us eternal life to restore our bodily life.—All Christ's miracles are blessings.

Heubner.—These cures of Jesus are important; as being so many blessings and deliverances of wretched and needy persons; as revelations of His goodness and love; as evidence of His Divine mission; as pointing to the spiritual deliverance which He wrought.

PART SECOND.

Christ manifesting Himself in outward obscurity as the true Saviour, by His works; and proving Himself the promised Prophet, Priest, and King, in His continual conflict with the spurious notions entertained by the Jews concerning the Messiah (ch. v.–xvi. 12).

FIRST SECTION.

CHRIST MANIFESTING HIMSELF AS THE PROPHET. A. AS TEACHER OF THE KINGDOM OF HEAVEN. THE SERMON ON THE MOUNT, CH. V.–VII.[1]

Structure of the Sermon on the Mount.—The grand fundamental idea of the Sermon on the Mount is to present the righteousness of the kingdom of heaven in its relation to that of the Old Testament theocracy. This idea is arranged in three parts. Part 1, which comprises the Sermon on the Mount in the narrower sense, presents the nature and character of the righteousness of the kingdom of God, from the commencement of spiritual life to its completion. Ch. v. 1–16.—At the close of this section, the contrast between this righteousness and that of Jewish traditionalism is brought out in its fullest manifestation (to suffer persecution for Christ's sake). This induces the Lord to explain, in Part 2, the relation between the righteousness of the kingdom of heaven (in doctrine and life) and that of the Jewish theocracy. The former is the genuine fulfilment of the Old Testament theocracy (of the Law and the Prophets), in opposition to that false development of Jewish traditionalism, which only preserved the letter of the law and the

[1] Comp. *Tholuck*, Comment. on the Sermon on the Mount (transl. into Engl. Edinb. T. and T. Clark); *Kling*, "die Bergpredigt Christi," Marburg, 1841; *Arndt*, "die Bergpredigt Jesu Christi," Magdeb. 1837 and 1838.—For the older literature of the subject, see *Winer*, *Danz*, and *Heubner*.

prophets. Ch. v. 17–vii. 6. As the first section contained a description of the *elevation of the blessed* to their final reward in heaven, although their course seems to the world one of continual humiliation; so the second section exhibits the righteousness of the Pharisees in its real character and results, to the judgment which shall finally sweep it away (beneath "dogs and swine"), although to the world it seems to rise to the greatest height of exaltation. Lastly, Christ shows in the third and practical section, how to avoid the false and choose the right way; indicating, at the same time, the mode and manner of genuine spiritual life (ch. vii. 7–27). The concluding verses (vers. 28 and 29) record the impression produced by this sermon of Jesus.

I.

The Sermon on the Mount in the narrower sense. The law of the Spirit. The fundamental laws of the kingdom of heaven as fundamental promises and beatitudes of the Gospel. *Gradual progress upwards to perfectness in righteousness, or, what is the same, in Christ.*

Chapter v. 1–16.

1 And seeing the multitudes, He went up into a mountain; and when He was set, His disciples came unto Him: 2 And He opened His mouth, and taught them, saying, 3 Blessed are the poor in spirit: for theirs is the kingdom of heaven. 4 Blessed are they that mourn: for they shall be comforted. 5 Blessed are the meek: for they shall inherit the earth. 6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled. 7 Blessed are the merciful: for they shall obtain mercy. 8 Blessed are the pure in heart: for they shall see God. 9 Blessed are the peacemakers: for they shall be called the children of God. 10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. 11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. 12 Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you. 13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. 14 Ye are the light of the world. A city that is set on an hill cannot be hid. 15 Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. 16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

CRITICAL NOTES.

1. The Sermon on the Mount may be regarded as the central-point of Christ's ministry in Galilee. It was delivered during the first year of His public career, some time between the winter of 781 and the spring of 782. "The activity of John by the banks of Jordan, probably continued till towards the winter of the year 781. While he baptized in Galilee, Christ was active in Judæa. About the time that John was imprisoned in Galilee, the Sanhedrim of Jerusalem began to view with dislike the growing authority of Jesus. On this account, He left Judæa, and retired to Galilee. In the spring of the year 782, John was still in prison. At that time he sent the well-known embassy to Christ. From Matt. xi. 1, 2, we gather that this inquiry was made at the close of the first journey of Christ through Galilee; hence before His attending the feast of Purim, which is related in the Gospel of John (ch. v.). Soon afterwards the execution of John took place, probably between Purim and Easter of the year 782" (see Leben Jesu ii. 1, p. 162).

We mark three stages in the journey of Jesus through Galilee. The first comprises the journey of Christ through the mountainous district of Upper Galilee. This is alluded to in general terms by Matthew in ch. iv. 23. The calling of the first four Apostles, together with the miraculous draught of fishes (Luke v. 1), and the sermon of the Lord by the Lake of Galilee, preceding that miracle, formed the commencement of this journey. Its close is marked by the Sermon on the Mount. On His second journey, the Lord passed beyond the bounds of Galilee proper into Upper Peræa. This tour commenced with His second sermon by the Lake of Galilee, on which occasion the Lord probably uttered the greater part of the parables concerning the kingdom of God. Other three Apostles were now added to the former. That journey closed with the expulsion of the Lord from Gadara, and some conflicts between Jesus and the Pharisees, and a few of the disciples of John (Matt. ix.). During His third tour, the Lord passed through the towns on the Lake of Galilee to Lower Galilee, and towards Samaria and Judæa. The number of the assistants and followers of Jesus was now increased from seven to twelve, who are set apart as His Apostles. The four companions of His first journey, and the seven who attended Him during the second, had only been His followers; but others are now added to their number. They are set apart to be His Apostles; and the Lord sends them before Him,—as yet, however, with limited

powers, and for a definite purpose. The narrative of this journey commences with the calling of the Apostles, and with the instructions given to them. While the Apostles precede the Lord, holy women gather around and minister unto Him (Luke viii. 1–3). The towns of *Magdala*, in the southern part of the western shore of the lake, and *Nain*, between the southern side of Mount Tabor and the Lower Hermon, are mentioned as special points touched during this journey. Its goal—as appears from the sending of the twelve Apostles—was Jerusalem, where, according to John v., Jesus attended the feast of Purim. This journey, which was intended to terminate in Judæa, was interrupted by two events—the resolution of the Sanhedrim at Jerusalem to compass the death of Jesus (John vii. 1), and the execution of John the Baptist (Matt. xiv. 12; Mark vi. 30; Luke ix. 10).

A close review of this tour shows that Jesus undertook three public journeys to Jerusalem in order to awake the attention of His people, and to lead them to decide for the truth (John ii. 13, v., xii. 9).

2. It is of great importance to understand the relation between the Sermon on the Mount as given by Matthew, and the account of it in Luke vi. 12, etc.

According to Augustine (de consensu evang. 2, 19), Andr. Osiander, Busching, Hess, Storr, Gratz, and others, the two sermons were delivered at different times. But most modern interpreters are agreed that they are only two different accounts of one and the same sermon of Jesus. Calvin, Schneckenburger, and Olshausen hold that the account in Matthew is the less authentic of the two; while Tholuck, Ebrard, and Meyer think that Luke derived his narrative from Matthew. Lastly, according to Strauss, neither of the two accounts is authentic. In our opinion, they should be regarded as two different sermons delivered in succession,—the one on the summit of a mountain in Galilee, the other, on a lower ridge of the same mountain; the one, addressed only to His disciples, the other, to all the people who had followed Him. Still, so far as their fundamental ideas and real subject-matter are concerned, the two sermons are identical, differing only in form and adaptation,—that reported by Matthew being addressed to the disciples, and hence esoteric in its form; while that given by Luke is exoteric, being addressed to the people. The fundamental idea of both is evidently the same—the exaltation of those who humble themselves, and the humiliation of those who exalt themselves. This

idea is couched so as to correspond to the description of the Jewish year of jubilee, and expressed in the form of beatitudes. But the different aspects under which this fundamental truth is presented, show that originally two sermons had been delivered by the Lord; for, 1. the number of the beatitudes is not the same in the two sermons, and the beatitudes themselves are differently couched; 2. in the Gospel by Luke there is always a woe to correspond to each of the beatitudes. This contrast appears, indeed, also in that portion of the sermon, as reported by Matthew, which treats of the righteousness of the Pharisees and its consequences, but in a form quite different from that in Luke. Add to this, 3. the difference in the account of the locality and the audience. According to Matthew, Jesus delivered the sermon on the top of a mountain, and sitting; while Luke relates that He came down and stood in the plain, or on a plateau, to preach to the people. According to Matthew, "seeing the multitudes," He retired among His disciples; while Luke records that He came down with His disciples, and stood among the multitude in order to address them. "Thus we have evidently two different discourses on the same subject, and containing the same elements; and, before we adopt any hypothesis which would represent the one as inferior to the other, we should first endeavour to study them more closely, and to understand the *peculiar characteristics* of the two Gospels. Viewed in that light, these discourses bear each a distinctive character. The Sermon on the Mount, strictly so called, is a discourse which Christ could not, at the time, have addressed to the people generally. This remark specially applies to His description of the Pharisees and scribes, and of their righteousness, and to His exposition of the contrast between His own teaching and theirs. Manifestly, Jesus could not have addressed in this manner the Jewish people generally, without thereby needlessly exposing His own followers. Nor were the people prepared to understand or receive such doctrine. And even though we were to assume that the Evangelist had introduced into this discourse some things said on other occasions, yet this sermon is so thoroughly connected in its structure, that it is impossible to ascribe its composition, so far as its leading features are concerned, to the Evangelist himself." (Leben Jesu ii. 2, p. 369.) Manifestly, this discourse is esoteric—an exposition of the fundamental doctrines of the kingdom of heaven in their relation to the teaching of the Old Testament, and to the ordinances and the practices of a spurious traditionalism, which could only have been intended for

the disciples. Hence the choice of the locality, the retirement from the multitude, and the gathering of the disciples around Him. The Evangelist, indeed, records at the close, "that the people were astonished at His doctrine;" but this apparent inaccuracy—on our supposition—only confirms the view that, after His descent from the mountain, the Lord addressed to the people generally the discourse communicated by Luke. The latter is just what we would have expected in the circumstances—a popular and lively address, short, and illustrated by similes. This exoteric form agrees with the context as mentioned by Luke, who records that Jesus delivered this address standing among the people, though His eye would, no doubt, chiefly rest in blessing upon the disciples.

3. *The time when these two discourses were delivered.*—From some events recorded by Luke before his account of the Sermon on the Mount (ch. vi. 1, etc.), it might appear to have been delivered at a later period. But this apparent inaccuracy must have been occasioned by considerations connected with the structure of his Gospel. The context shows that both Evangelists record it as having taken place at the same time. Both in Luke and in Matthew the history of the centurion of Capernaum immediately follows the Sermon on the Mount. Manifestly, then, the two discourses were delivered during the same journey of Jesus through Galilee. Similarly, the circumstances mentioned by Luke prove that the discourse reported by him followed immediately upon that reported by Matthew. According to Matthew, Jesus left the multitude, and retired with His disciples to the top of the mountain; while Luke relates that He again descended from the mountain, with His disciples, "into the plain" (ἐπὶ τόπου πεδινοῦ), among the waiting multitude. If to this we add the manifest internal connection between the two discourses, we obtain a very distinct view of the subject. On the top of the mountain Jesus addressed to His disciples the discourse about the kingdom of heaven in an esoteric form; while immediately afterwards He repeated it in an exoteric form, in the midst of the people, on a plateau of the same mountain.

4. *The locality, or the mountain.*—According to Latin tradition, the Mount of Beatitudes was what is now called the "Horns of Hattin," between Mount Tabor and Tiberias. Robinson gives the following description of this mountain, ii. p. 370: "The road passes down to Hattin on the west of the Tell; as we approached, we turned off from the path toward the right, in order to ascend the Eastern Horn.—As seen on this side, the Tell or mountain is merely

a low ridge, some thirty or forty feet in height, and not ten minutes in length from east to west. At its eastern end is an elevated point or horn, perhaps sixty feet above the plain; and, at the western end, another not so high: these give to the ridge, at a distance, the appearance of a saddle, and are called Kurun Hattin, 'Horns of Hattin.' But the singularity of this ridge is, that, on reaching the top, you find that it lies along the very border of the great southern plain, where this latter sinks off at once by a precipitous offset, to the lower plain of Hattin, from which the northern side of the Tell rises very steeply, not much less than 400 feet. . . . . *The summit of the Eastern Horn is a little circular plain; and the top of the lower ridge between the two horns is also flattened to a plain.* The whole mountain is of limestone."—The situation and the appearance of this mountain agree well with the supposition that it was the Mount of Beatitudes. It lay in a south-westerly direction, about seven miles from Capernaum. We can well conceive that, when, on His return from the journey through Galilee, Jesus reached this point, He partly dismissed the multitudes who had followed Him. The description of the top of the mountain, and of "the plain," agrees with the requirements of the case. Robinson has indeed shown that no weighty grounds can be urged in favour of this tradition (ii. p. 371). It is found only in the Latin Church, and is first mentioned by Brocardus, about A.D. 1283; while this tradition is apparently contradicted by another, which designates the same mountain as the spot where Christ fed the five thousand with the five loaves. Still, no valid ground can be urged against it. A striking historical illustration, by way of contrast, is connected with the Horns of Hattin, assuming that ridge to be the Mount of Beatitudes. On the spot where Jesus had described the kingdom of heaven, and pronounced the meek and the peacemakers blessed, the most bloody battles have been fought! On the 5th July 1187, the celebrated battle of Hattin was fought, in which the last remnant of the Crusaders was destroyed on the height of Tell Hattin, after the army had been beaten by Sultan Saladin in the valley. Again, on the plain of Jezreel, Bonaparte defeated, in 1799, with 3000 men, an army of 25,000 Turks.—From the frequent repetition of the expression, "Jesus went up into a mountain," εἰς τὸ ὄρος, Gfrörer and Bruno Bauer have inferred that the mountain was merely mythical, and that it always referred to one and the same locality. But, in all these narratives, the term "mountain" is used in contradistinction to the places where

the people were encamped. Ebrard suggests that the expression is sufficiently explained by the circumstance, that throughout Palestine there was no plain from which mountains rose, but that the country was an extended plain, intersected by valleys. But this is only partially true, as there are considerable mountain-tops in the country; although the configuration of Palestine may partly have given rise to such a general mode of expression as "to go up into a mountain."

5: Occasion of this address.—According to *Wieseler* (Chronologische Synopse, p. 205), the year from the autumn 779 to that of 780 had been a sabbatical year. Thus the remembrance of the jubilee was still fresh in the minds of the people. For, although the peculiar ordinances connected with the jubilee were no longer observed even at the time of the prophets, the symbolical import of the institution must still have been cherished by the people. The passage from Isaiah lxi., which Jesus had shortly before read in the synagogue at Nazareth (Luke iv. 14, etc.), referred to the year of grace of the Lord. The symbolical idea of this institution, which had pervaded the song of Mary, was fully unfolded and developed in the Sermon on the Mount.

6. Relation between the Sermon on the Mount as reported by Matthew, and the parallel passages in Luke and Mark.—This relation is explained, 1. by the difference between the two discourses; 2. by the circumstance that Luke records in other passages the admonitions which were specially addressed to the disciples. This remark applies more especially to the Lord's Prayer, Luke xi. 1–4; to the admonition to prayer, vers. 9–13; to the simile in vers. 34–36; and to the warning against excessive care for the things of this life, Luke xii. 22–31. Still, it is possible that some of the statements in the first Sermon on the Mount, which recur in the other Gospels, may have been repeated on other occasions: for example, Mark ix. 50; Luke xii. 34, xiii. 24, xvi. 13, 17, 18. Others, again, may have been introduced by the Evangelist in another context: for example, Luke xii. 58.

7. *And seeing the multitudes.*—This is evidently meant to account for the delivery of the Sermon on the Mount. Jesus frequently saw multitudes around Him, but here a peculiar emphasis is laid on that circumstance. The question then arises, whether the crowding of the multitude around had induced Him to deliver the Sermon on the Mount in their presence, and that *with all which it contains concerning the scribes and Pharisees;* or whether, on the contrary, it had induced Him to explain these truths in a confiden-

tial manner to His disciples alone. We adopt the latter view, which is supported by the analogy of Mark iii. 12, 13; Luke vi. 12, 13; John vi. 23, comp. with ver. 15.

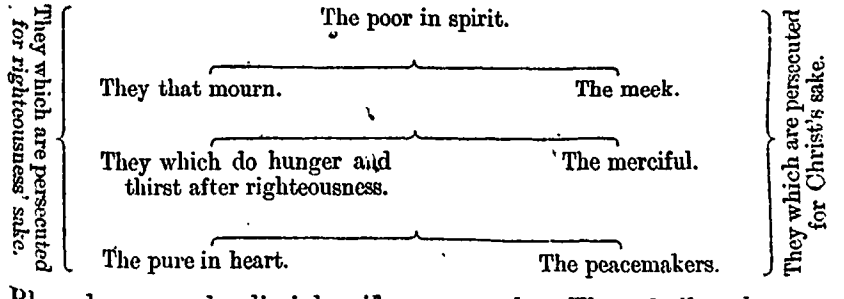
8. *His disciples.*—It is evident that at that period Jesus had already made a separation between His disciples and the people. But Matthew distinguishes between this and the later choice of the twelve Apostles, ch. x. 1. The expression implies that a larger circle of friends and assistants had gathered around Jesus, among whom the twelve occupied a prominent place.

9. *And He opened His mouth.*—The phrase ἀνοίγειν τὸ στόμα, פָּתַח פֶּה, is, in the first place, oriental and pictorial; secondarily, it indicates an important element, that of confidential and solemn communication: Job iii. 1; Dan. x. 16. This applies especially to the moment when the Incarnate Word opened His mouth to enunciate the eternal principles of the New Covenant. We note here the contrast, as between Sinai and the Mount of Beatitudes, the law and the Gospel, so also between the speaking of God during the Old Testament, accompanied as it then was by thunder and lightning, and Jesus "opening His mouth," under the New Testament.

10. The Sermon on the Mount, in the narrower sense (vers. 1–16), comprises the seven beatitudes, and their application to the disciples of Jesus under the twofold simile of the salt of the earth, and the light of the world; the latter being again arranged under two similes—that of the city on the hill, and that of the candlestick. The seven admonitions are rightly characterized as so many *beatitudes.* From this we infer, above all, the evangelical character of this discourse of Jesus, since, 1. He designates each stage in the development of the spiritual life a beatitude, because it imparts beatitude. The *blessedness* which Himself at the first imparts, is succeeded by *being blessed,* even unto *perfect* beatitude in glory. 2. Since, on that account, He does not describe any course of action conformable to the law, or to His teaching, but a life conformable to the law as the manifestation of His teaching. 3. Since He presents the great outlines of New Testament righteousness as consisting in self-knowledge, felt want, *suffering,* emptiness, or susceptibility, which the Lord will meet out of the heavenly fulness of His own kingdom. 4. Since He presents the blessings of the kingdom of heaven in their perfectness as spiritual in their character, and as the property of the beatified. 5. Since in the succession of these beatitudes He marks the development of the new life from its commencement to its completion. Luther: "This is indeed a fair,

sweet, and pleasant commencement of His preaching and teaching. For He does not come in, like Moses, or like a teacher of the law, with commands, threats, and terrors, but in the most kindly manner, with attractions, and allurements, and most sweet promises." The old arrangement into seven beatitudes is perfectly correct. The seventh beatitude, "Blessed are the peacemakers," marks the climax: "They shall be called the children of God." In the eighth beatitude, the other seven are only summed up under the idea of the righteousness of the kingdom of heaven in its relation to those who persecute it; while the ninth is a description of the eighth, with reference to the relation in which these righteous persons stand to Christ. The seven beatitudes, therefore, describe the blessedness of the righteousness of God, as it appears in the last instance, on the one hand, in being persecuted for righteousness' sake, and on the other, for Christ's sake. This also casts a new light upon each of the seven beatitudes: they are a conflict with false righteousness for true righteousness' sake: they are for Christ's sake, and they are a conflict for His sake.

The seven beatitudes form an ascending line, in which the new life is traced from stage to stage, from its commencement to its completion. At the basis we have poverty in spirit, the grand final result of the Old Testament. But, in studying this ascending line of Christian righteousness or virtues, which rests on the basis of spiritual poverty, we must not lose sight of the parallels which they contain. Manifestly, each of the beatitudes expresses a new (religious) relationship towards God, and, side by side with it, a new (moral) relationship towards the world. This will appear more clearly from the following table:—


They which are persecuted for righteousness' sake.
The poor in spirit.
They that mourn.
The meek.
They which do hunger and thirst after righteousness.
The merciful.
The pure in heart.
The peacemakers.
They which are persecuted for Christ's sake.

Blessed are ye, the disciples, if ye are such. Thus shall ye be:—

a. The salt of the earth. *b*. The light of the world.

1. A city set on an hill.
2. A candle put on a candlestick.

11. *Μακάριοι*, אַשְׁרֵי, Ps. i. 1.—"From the explanatory sentences, which commence with ὅτι (vers. 3–10), we gather what blessedness Jesus has in view—that of the kingdom of Messiah." Again, Jesus declares those blessed whom the men of the world would hold to be most unhappy. He designates by that term circumstances which, to those looking merely at the outside, would appear far from enviable, and traits of character running directly contrary to the carnal views and the legal righteousness of the Jews. Hence these sentences are so many paradoxes. "Although these statements of Christ run directly counter to the carnal prejudices of His cotemporaries, His utterances contain nothing that was either new or unknown, since all these beatitudes are based upon passages of the Old Testament (Isa. lvii. 15, lxi. 1–3; Ps. xxxiv. 11–19, xxxvii. 11, lxxiii. 1; 1 Sam. ii. 5; Ps. li. 19, Eccles. vii. 4, etc.);" von Gerlach. It is worthy of notice, that, like the beatitudes of Jesus, that in Ps. i. both presupposes a corresponding state of mind, and admonishes believers to cherish and seek such a spiritual disposition.

12. *Οἱ πτωχοὶ τῷ πνεύματι.*—The dative is here used to designate them more particularly: in their spirit, or in reference to their spirit, or spiritual life; those who in reference to their spirit are conscious of poverty, feel themselves poor, and hence realize their deep and inexpressible want of the Spirit, and long for the religion of the Spirit. (The opposite of this in Rev. iii. 17.) Hence the expression does not imply poverty of spirit in reference to man, far less intellectual poverty of spirit. The idea, that it refers to external poverty, voluntarily chosen, or to a vow of voluntary poverty, as some of the older Roman Catholic commentators imagine, deserves no further notice. The addition, *τῷ πνεύματι*, forms a primary and essential characteristic of Christianity. Although awanting in the corresponding passage in Luke, the expression refers there also to spiritual poverty. Köstlin fancies that the omission in Luke is due to Ebionite leanings; while Matthew purposely added the words, "in spirit," to mark the difference. But this hypothesis is only an attempt to carry out the theory of Bauer, that the first Christians had been Ebionites. It is indeed true that the expression bears special reference to the poor and needy of the Old Testament theocracy (Isa. lxi. 1, lxvi. 2). But those Ebionites were not poor in the sense of their entertaining carnal expectations of the Messiah, but in that of spiritual longing for true righteousness. This feeling of spiritual poverty, which appeared at the time of the prophets, had now attained full maturity. It had been "*fulfilled;*"

and hence coincided with the *μετάνοια* in its *origin*, as this grace unfolds in the two succeeding beatitudes, and forms the *germ* of the *ταπεινοφροσύνη*. The full meaning of the expression is brought out in the following remark of Tholuck:—"To translate accurately, we must render the term by *egeni* and *mendici*, for this is the meaning of *πτωχός*, while *πένης* corresponds to the Latin *pauper*." On the humility cherished by Gentile sages, especially on that of Socrates, comp. Heubner, p. 50.

13. *They that mourn*, Isa. lxi. 2.—We must avoid the two extremes of interpretation, and neither apply the term (with Chrysostom and most others) to deep mourning on account of sin, nor yet to sadness and sorrow in general. This state of mind is explained by the poverty in spirit from which it springs, and tends towards hungering and thirsting after righteousness. From the first, the righteousness of the kingdom of heaven was the great object aimed after,—even in poverty of spirit, much more in mourning. But as yet this object has not been clearly realized by the consciousness. Hence it implies spiritual mourning, divine sorrow, in opposition to the sorrow of the world: 2 Cor. vii. 10. This mourning in God (by His Spirit), after God (His blessings), and for God (His glory), includes not only mourning on account of sin, but also on account of its consequences; more particularly, is it the expression of a state of mind when the world, with its possessions and pleasures, is no longer capable of satisfying, gladdening, or comforting. Those who thus mourn are to be comforted—of course, in the same sense in which they mourn; but their consolation is to be absolute (see Rom. viii. 18; 2 Cor. iv. 17; John xiv. 3). This comfort necessarily implies the forgiveness of sins; it also includes the promise that their godly sorrow shall, in every respect, be removed by the kingdom of heaven, which is promised to the poor in spirit.

14. *The meek.*—Ps. xxxvii. 11, according to the Septuagint: *οἱ δὲ πραεῖς κληρονομήσουσι γῆν.* They who suffer in love, or love in patience; they who, in the strength of love, boldly yet meekly, meekly yet boldly, bear injustice, and thereby conquer. In this beatitude, the promise of the Holy Land (the enemies being driven out) is a symbol of the kingdom of heaven; still, outward possession, and that in all its fulness, is also referred to in the expression: the *land*, the *earth*.

15. *Hunger and thirst after righteousness.*—A figurative mode of indicating a desire so great as to be almost painful. Wetstein. (The substantive is here in the accusative, though commonly in the

genitive.) *Δικαιοσύνη*, with the article, the only genuine righteousness, the righteousness of the kingdom of heaven; but, above all, righteousness not as a work of our own, but as a gift,—a fact not of the outer, but of the inner life. Hence the expression refers neither to the Christian religion (Kuinoel) nor to *uprightness*, the restoration of which was, according to Meyer, the grand object of Christ. Righteousness is correspondence to the law; the righteousness of the kingdom of heaven, that to the law of the Spirit.

They shall be filled, i. e., with righteousness.—This promise applies neither exclusively to justification by faith, nor to final acquittal in judgment; but includes both justification, sanctification, and final acquittal,—all of which, indeed, are inseparably connected with justification.

16. *The merciful, according to the standard of the righteousness of the kingdom of heaven.—De Wette* applies this in the first place to the members of the theocracy, who, victorious over the Gentiles, should not execute vengeance upon them. The idea is correct, if taken in a higher and a spiritual sense. They are the meek, who, having formerly been on the defensive, have now taken the offensive. The meek bear the injustice of the world; the merciful bravely address themselves to the wants of the world. They shall obtain mercy, as being the objects of mercy. As mourning, they are delivered from the *sorrows* of life; as longing after righteousness, from the *guilt* of life; and now as the merciful, from all the *misery* and *pain* of life. But this is only the negative element; the positive appears in the gradation: they shall be comforted, they shall be satisfied, they shall obtain mercy, be inwardly renewed and restored. And all *this, in accordance with the grand fundamental principle of the kingdom of God.* See Matt. vii. 2.

17. *The pure in heart.*—This must refer to righteousness as the dominant principle of the heart and inner life. Purity of heart consists in that steady direction of the soul towards the divine life which excludes every other object from the homage of the heart. Hence "inward moral integrity" is not sufficient; irrespective of the fact, that such integrity bears reference to an external moral standard. Our Lord, however, does not require absolute purity; else He would have said—They behold God. The term refers to a life pure in the inmost tendency and direction of the heart, because it is entirely set upon what is eternally and absolutely pure. Hence it applies to walking in the Spirit, or to a life of sanctification, or to being born of God (1 John iii. 9). When thus the inmost heart is

pure, its outgoings in life will also be pure. The inner life will ever manifest itself more and more clearly as "seeing God."

They shall see God.—The expression does not refer merely to an internal knowledge of God (according to Gregory of Nyssa, Theophylact, Tholuck, etc.), nor (according to de Wette) to direct spiritual communion with God here and hereafter,—far less to Messianic beatitude generally (Kuinoel and others), under the Oriental figure of a man beholding his king, or appearing before him. These ideas are, however, included in the final and perfect seeing of God. But, on the other hand, we cannot agree with Meyer, that it refers to the beatific vision of saints, when in the resurrection body they shall behold the glory of God in the kingdom of His Son (Rev. xxii. 4). For it is evident that in all these seven promises no interval of space or time intervenes between the longing and the satisfaction. This vision of God commences when the eye of the soul opens, or when spiritual vision begins in the regenerate heart (Eph. i. 18): it is perfected when in eternity we shall see Him face to face (1 Cor. xiii. 12; 1 John iii. 2).

18. *Οἱ εἰρηνοποιοί,*—The peacemakers of the true theocracy, not merely the peaceful, *εἰρηνικοί,* James iii. 17. It denotes the exertions made by the pure heart on behalf of the kingdom of heaven, alluding more particularly to the *messengers of peace* under the New Testament,—not with reference to their official capacity, but to the power and truth of the word which they bear (Col. i. 20; Prov. xii. 20). The promise which immediately follows, corresponds with their exalted position as here indicated.

They shall be called the children of God (in the full theocratic sense, as *children of age, υἱοί,* and not merely *τέκνα*).—The term is not simply equivalent to such expressions as *υἱοθεσία* and *κληρονομία,* in Rom. viii. 17, and Gal. iv. 5–7 (Meyer), nor to being beloved of God (Kuinoel), nor to being like unto God (Paulus); but indicates that, by their fellowship with the Son, and their dependence upon Him, they enjoy the exalted rank of full-grown children of God. They are the children of God as the messengers of Christ, the instruments of His kingdom, and the temples of the Holy Ghost. The term *sons* may have been used, because the only-begotten Son had not yet fully revealed Himself in that character; after which they appear as His *friends,* His *representatives,* His messengers, and His instruments. Their dignity and glory in the kingdom of heaven—viewed spiritually—constitutes the promise given to them. Hence "*κληθήσονται,* not *erunt* (Kuinoel),

but what they really are, is here expressly *recognised* by the *name* given to them."—Meyer.

19. *They which are persecuted.*—Here the conflict between the new spiritual theocracy and its old degenerate form is introduced, forming a transition from the ideal representation of the disciples to the circumstances in which they were actually placed, and which are specially referred to in the following verse.—By *righteousness* is not merely meant the grace alluded to in ver. 6; it rather comprises the substance of all the seven beatitudes,—*i.e.*, righteousness not merely in its grand manifestation, but also in its first origin and final completion, *more especially* in the form in which it appears in the peacemakers, exciting the resistance of the world (see Matt. x.; 1 Pet. iii. 14).

Theirs is the kingdom of heaven.—The same expression as in ver. 3. Nor, indeed, could the kingdom of heaven be here different from what it was at the outset; only the manner of its possession and enjoyment is now other than it had been. To the poor in spirit, the kingdom of heaven consists, in the first place, in their being comforted; while those who are persecuted for righteousness' sake will, according to ver. 12, partake of that great reward in heaven itself which is promised to all who suffer for the sake of Christ. In ver. 3, we have the kingdom of heaven with all that it *implies*,—here, with all that it *imparts;* there, as objectively set before us,—here, as our own personal and actual possession.

20. *Blessed are ye when men shall revile you, etc., for My sake.*—This is the special application of what the Lord had above declared, or the interpretation of the language used in ver. 10. The disciples are those who are blessed; righteousness is personified in the Lord. Yet there is this difference: the Lord is so unconditionally; the disciples conditionally, viz., in as far as they prove themselves disciples. We are not inclined, with Beza, to limit the expressions, "revile and persecute," to outward sufferings by the civil magistrate. The expression ἕνεκεν ἐμοῦ refers to all the three verbs, and the word ψευδόμενοι is accordingly superfluous.

By pointing to the great reward in heaven, the Lord sets the fact more clearly than ever before His hearers, that the kingdom of Messiah is not of this world, and that perfectness will only be attained there, while here we are to prepare for it by suffering and witness-bearing on behalf of Christ.

21. *For so persecuted they the prophets.*—The example of the prophets was intended to show the disciples that this struggle be-

tween them and carnal Judaism was not of recent date, but had been carried on even at the time of the prophets (Acts vi. 7). But it would also convince them that they stood on the same level with the seers of old, and that they were to continue and complete Divine revelation under the New Testament.

22. The high calling of the disciples had been announced in the beatitudes. The Lord now proceeds to show more fully both its necessity and its glory. Viewing their calling in its *spiritual and inward aspect*, the disciples are the *salt of the earth;* while, viewed *externally*, and in their *corporate capacity*, they are the *light of the world*, viz., a city set on an hill, *as being the Church of God*, and a candle on a candlestick, in their capacity as Apostles. These two ideas, however, must not be viewed as exclusive of each other.

23. *The salt of the earth.*—A figure of the element of nourishment and preservation in the kingdom of heaven, preventing corruption, preserving nutriment, giving savour to it, and rendering it healthy. A similar use of the term "salt" occurs in many of the proverbs and symbols of the ancients.—The idea, that the term salt is here used to indicate an indispensable commodity (Fritzsche), is far too vague; nor does it exclusively refer to the use of salt in sacrifices,—the expression implying that they were the salt of the whole earth.—The term, earth, is figurative, denoting, not mankind generally, but society as then existing, both in the theocracy and the Gentile world,—being the definite form which the world had assumed (Ps. xciii.; John iii. 12; Rev. xiii. 11). The disciples were destined, as the salt of the ancient theocratic world, to arrest the corruption which had commenced, and to impart a fresh and lasting savour.

24. *But if the salt have lost its savour*, μωρανθῇ.—In Mark ix. 50, ἄναλον γένηται. Comp. with this the following extract from Maundrell's Journey to Palestine: "In the salt-valley, about four hours from Aleppo, there is a declivity of about twelve feet, caused by the continual removal of salt. I broke off a piece where the ground was exposed to the rain, the sun, and the air; and found that, while it glittered and contained particles of salt, it had wholly lost its peculiar savour. But the portions within, which were in juxtaposition to the rock, still retained the savour of salt." Comp. also the Encyclops. Salt which is quite pure cannot lose its savour, but only if it have any foreign admixture. The same remark applies to our spiritual life. Viewed in itself, it remains pure salt; but in its human form, and with the admixture of human elements,

it may lose its savour. At the same time the Lord here speaks hypothetically: *if* the salt have lost its savour. The point of comparison in the figure lies in the idea: salt which has lost its savour cannot be salted again, nor a corrupted evangelist be evangelized anew. *Jansen:* non datur sal salis. (Comp. 2 Pet. ii. 21; Heb. vi. 4.) An apostate from the faith has, so far as he is concerned, made void the saving power of salvation; nor is there another and higher substitute for the spiritual office of the ministry, if once it have become degenerate.

There remains, then, only the judgment. Salt which has lost its savour is only fit to be cast out, and trodden under foot of men. Those who are henceforth to carry on and continue the history of the world, will tread it under foot as they pass on their way. According to Theophylact, it refers to exclusion from the office of teacher; according to Chrysostom, to greatest contempt; according to Luther, to rejection by Christ.

25. *Ye are the light of the world.*—Comp. John ix. 5. In all these descriptions of the disciples, the Lord presupposes that His Spirit and His righteousness have become the principle of their life. They are the light of the world, as deriving their light from Him who is the true light of the world (Eph. iii. 9; Phil. ii. 15), just as they are the sons of God in Him who is the Son of God.—Thus He awakens in them the knowledge of *His* own dignity by a sense of *their* destiny.

26. *A city set on an hill.*—It is generally supposed that Jesus had at the time the town of Safed in view, which lies on the top of an hill. But Robinson has shown (ii. p. 425) that this supposition is, to say the least, improbable.

27. *Under a bushel.*—The common measure used in houses, holding about a peck. In the East, the practice is to place a candle on the floor, and to cover it with a measure used for corn, when it is desired to keep it burning and yet to prevent its effects for a time. Just as the candlestick is the means of diffusing the light, so the bushel that of confining it; or, realizing the full idea of an upturned bushel, confining it within very narrow limits. The same relation exists between the limited measure of *officialism*, of *intellect*, of *asceticism*, of *traditionalism in life or teaching*, and the infinite fulness of light issuing from living Christianity.

28. *The candle on the candlestick.*—The ministry should not conceal the light of knowledge, but hold it up, so that its brightness may be diffused as widely as possible throughout the apartment.

29. *Your light.*—This proves that the light by which they become candlesticks is not their own, but given from above. It is this light which is to shine before all men; in other words, they are openly and boldly to come forward with the message of the New Testament, in accordance with their vocation as disciples.

30. *That they may see your good works.*—From the wording of the passage, we infer, that by the good works something different is meant from the light mentioned above. We regard them as the special graces and manifestations of the disciples (such as miracles, or merely the results of the new life, the fruits of regeneration), which must be viewed in the light of Christianity, and may serve as a practical commentary on the word.

31. *Glorify your Father.*—A most glorious prospect is here opened up to those who are reviled and persecuted. A lively representation this, also, of the conviction wrought in men, and of the blessed certitude resulting from the conduct of the disciples. Men shall glorify the Father of the Christians; and hence, also, adopt their faith and their acknowledgment of God in Christ, and thus become blessed. But all the glory is to be the Lord's.

DOCTRINAL REFLECTIONS.

1. In the Sermon on the Mount, the whole doctrine of Christ is exhibited in the first stage of its development, as afterwards it is expounded in a somewhat analogous manner, in the Epistle of James. We have here the new life as the eternal law of the Spirit, or else the old law in its Christian transformation as the new life. If it is said that the Lord here exhibited the law, or Old Testament righteousness, in all its fulness, we add, that this fulness of the law removed the legal character of the law. The spirit of the law transforms the outward letter into something internal, into a power of life and vital principle; it substitutes one reality in place of many ordinances; and instead of the *series* of ten commandments (and ten is the number of the world, while seven is that of the sanctuary), a *succession* of seven stages of sacred and spiritual development of the new life. The former contrast between the demands of God and the performances of man—between the Judge and the guilty sinner—becomes now that of blessing and receiving, between a gracious Father and merciful Saviour, and the humble believer. In short, righteousness in all its fulness consists in this, that Christ Himself is all righteousness, and that His righteousness is imparted to man through the grand medium of reception, viz., poverty in spirit.

As the passage under consideration describes the kingdom of heaven in its principles, power, and graces, so Matt. x. details its organization, which marks the second stage in the development of the teaching of Christ.

2. The contrast between the Old and the New Covenant is here strikingly brought out,—*a.* In its representations and outward manifestation: Moses and Christ—Mount Sinai in the rocky wilderness, and the Mount of Beatitudes in the midst of a populous district in the Holy Land—Moses alone, concealed from view by the clouds of an awful thunderstorm; Christ surrounded by His disciples, and sitting among them—Mount Sinai, with bounds set about it, and the people at a distance; the Mount of Beatitudes encompassed by multitudes—in the one case, the people fleeing from the mountain; in the other, crowding towards its summit, and waiting on its ridge. *b.* In its essential characteristics: Moses received the law from Jehovah by the ministry of angels, while in a state of ecstasy; but Christ brought it forth from the depths of His theanthropic heart, in full and calm consciousness.—The law of Moses written upon tablets of stone, the word of Christ on the hearts of His disciples. —In the one case, thunder and lightnings; in the other, only beatitudes.—In the one case, successive demands, each isolated, and each taking away all hope of life; in the other, successive blessings, connected together and creative, almost like the six creative days.—In the one case, the first tables of the law broken in pieces by Moses, in his wrath at the apostasy of the people, and other tables substituted with sacrificial injunctions, stricter than the former; in the other case, the first sermon delivered on the Mount, and at its second delivery, adapted to the wants and the weaknesses of the people.—In the one case, everything from without, in the objective form of outward commandments; in the other, everything committed to the heart—everything from within, wafted, so to speak, in the life-giving breezes of the holy mountain.—In the one case, the ancient Gospel-promise transformed into law; in the other, even the law with its demands—such as poverty of spirit, etc.—transformed into Gospel. —In the one case, the theocracy founded in the shadows of the letter; in the other, the kingdom of heaven in the reality and life of the Spirit. *c.* In its results: Sinai was adapted to a particular era, to a particular nation, and for a definite educational purpose.[1] But the word

[1] We note here, how Sir Humphrey Davy and Coccejus arrive at the same conclusion: "The usages and ceremonies which Moses instituted, appear to have been superadded to its spiritual worship, for the purpose of adapting that reli-

of Christ equally applies to all times and to all peoples, being the guide to salvation.—The law terrifies the people, and makes them flee; the Sermon on the Mount addresses itself to their hearts, and draws them to the Lord.

3. There is an obvious connection between the Mount of Beatitudes and the other holy mountains. The first beatitude—that of the poor in spirit—brings us to Sinai; the second and third (the mourning and meek) point to Moriah and Zion; the fourth and fifth (those who hunger and thirst after righteousness, and the merciful) direct to Golgotha, in its twofold import (as the Mount of the Curse and that of Reconciliation); while the sixth and seventh remind us of Gethsemane and the Mount of Olives, and of Bethany and the Mount of Olives, or also of Mount Tabor.

4. It were a great mistake to place the seven beatitudes of the Sermon on the Mount in the same category with the ten commandments of the law. This were not to enrich, but to make them all the poorer. Their fulness consists in this, that each of these beatitudes comprises all the ten commandments, only from a higher and more comprehensive point of view, as summed up in the law of the Spirit. Even the first quality of poverty in spirit comprises Mount Sinai, with all its commandments, inasmuch as this state of feeling is the aim, the object, the spiritual effect, and the substance of the entire legislation; and hence, also, the germ of the whole new life. It is impossible to feel poor in spirit, without at the same time longing for the riches of the Spirit of God, or of the kingdom of heaven. Hence we draw the following inferences as to the succession of the beatitudes: 1. Each new stage contains again the first stage in a new form. 2. Each new stage removes, and yet preserves, all the former stages. 3. In the last, they are summed up and presented under the form of life which has attained its perfection. For, first, it is evident that the seven beatitudes are in reality only one beatitude. Secondly, the seven graces or spiritual states constitute one grand direction in reference to God and to our neighbour, even the direction of the heart unto truth. Lastly, the seven promises are not seven distinct elements, but seven successive forms under which the kingdom of heaven is presented. Under the first form, the kingdom of heaven itself is presented, but mainly objectively; while

gion to a certain climate, and to the peculiar state of the Jewish people. They served rather as the garb of that religion, than as forming part of it." We should rather say, that they were the legal and symbolical form of that religion,—a form in which even the moral law was clothed.

in the last form it reappears, but this time mainly subjectively, as finally possessed by the saints.

5. The following contrasts exhibit the relation between the apparent descent and the actual ascent of souls, as presented in the seven beatitudes.

1. To be poor in spirit, and	—To possess the kingdom of heaven, as the object set before us, or as possession of the heart.
2. To mourn without measure,	—To be comforted without measure.
3. Meekly to bear injustice upon earth,	—To obtain the dominion of the earth by spiritual triumphs.
4. To hunger and thirst in *spirit* after righteousness (to bear the judgment of God),	—To be satisfied in the highest sense, and absolutely (to obtain food and drink).
5. In the service of mercy, to devote our life to the wants of the world,	—To rest in the bosom of infinite mercy.
6. Purity of heart: absolute renunciation of the world, death of our own will,	—To behold God. Absolute possession of all in this vision of God. Blessed enjoyment of this vision.
7. To be peacemakers. To be sent and cast into every burning controversy of the world. To descend as mediators to the very gates of hell,	—The glory and beauty of the sons of God, or of those who are princes in His eternal kingdom. The vehicles of the blessing which cometh from God. Transformed into the image of the Son of God.
Generally:	
To suffer for righteousness' sake,	—Actual inward possession of the kingdom of heaven.
To suffer for Christ's sake,	—A new world: the eternal inheritance, the great reward in heaven.

6. The paradox exhibited in these contrasting statements, which probably comes out most distinctly in the first beatitude, indicates the relationship between Christianity and the world, and the judg-

ment of the world generally. Christianity itself is that "foolishness of God" which is wiser than the wisdom of this world, and that truth of God which sweeps away the delusive appearances of the world (comp. 1 Cor. i. 17, etc.).

7. It is evident that the seven stages here described may be arranged under twice three stages, *based upon poverty in spirit, and indicating a threefold relationship towards God and towards the world:* (poverty in spirit,—1. *religious and moral relationship to God: mourning, hungering, and thirsting; purity of heart;* 2. *moral and religious relationship towards the world: meekness, mercy, peacemaking.*) But besides, it is important to notice how each of these stages is always the result of that which precedes it. Thus poverty in spirit leads to mourning; mourning renders meek; meekness obtains a view of eternal righteousness; hungering and thirsting after this righteousness renders infinitely merciful and compassionate; mercy surrenders everything, renounces all, and thus becomes purity of heart, which surrenders all, and devotes all. Purity of heart is the disposition requisite for the Divine commission of bringing peace into the world. The peacemakers necessarily suffer for righteousness' sake (Isa. lii. 7); and in measure as they apprehend the kingdom of love in its essential features, will they see and understand that all is but suffering for Christ's sake.

This progress from poverty in spirit to the highest stage of peacemaking and suffering for Christ's sake, is the effect of Divine grace acting upon and influencing the soul which is humbled under a sense of spiritual poverty. Accordingly, the first effect of beholding the kingdom of heaven, is to mourn.—Similarly, to be really comforted, leads to meekness.—The consciousness of spiritual victory achieved by bearing wrong, issues in hungering and thirsting after righteousness.—Those who are satisfied are merciful, etc.

8. The Sermon on the Mount, which embodies the spiritual principles of the kingdom of heaven in all its bearings and aspects, may be compared with other forms of religious and moral legislation. In the passage succeeding it, a comparison is instituted between this new form of the eternal law and the law of Moses and the traditions of the Pharisees. Not that the Sermon on the Mount is an improvement, but the continuation and application, of the law of God under the Old Covenant; while the contrast with traditionalism is strongly and markedly brought out. On the relation between the Sermon on the Mount and the sayings of heathen

sages, comp. *Tholuck's* Comment. On the false application of the Sermon on the Mount to civic and political relationship, by Quakers and other sectaries, comp. *Stier*.

HOMILETICAL HINTS.

Glorious accomplishment of the prediction of Moses: "A Prophet like unto me," etc.; Deut. xviii. 15.—Mount Sinai, and the obscure, unknown Mount of Beatitudes.—The sacred mountains.—Import of the expression, "He went up into a mountain."—The law of the letter spiritually explained, and the law of the Spirit expressed in the letter.—Outward and inward tradition: Cain and Abel, Ishmael and Isaac, Esau and Jacob, Caiaphas and Christ.—The first and the second Sermon on the Mount, or the disciples and the people.—The place whence Christ taught, a symbol of Christian teaching: 1. A stone on the summit (let our doctrine be simple); 2. the summit of a mountain (let our doctrine be exalted); 3. a place of prayer (let it be holy, derived from heaven); 4. a place of pilgrimage (let it be from life, and for life).—He opened His mouth: this the completion of revelation.—The Old Covenant with its ten commandments; the New with its seven beatitudes.—The law given by Moses: grace and truth appeared by Jesus Christ.—The one beatitude of Christians unfolding into seven beatitudes.—"Blessed are:" we must *be* blessed in order to *become* blessed.—Necessity of a state of grace in the kingdom of God. 1. Such a state is the condition of further attainments. 2. It precedes all gracious action.—The seven beatitudes marking *deepening humiliation*.—The seven beatitudes marking growing *exaltation*.—Correspondence of this humiliation and exaltation.—"Blessed are the poor in spirit: for," etc.—Similarly each of the other beatitudes furnishing a theme for precious meditation.—The kingdom of heaven in its grand outlines: comfort, gain, satisfaction, enjoyment of mercy, vision of God, adoption into the family of God. Or again, the kingdom of peace and of joy; of love and of meekness; of righteousness; of mercy; of blessed knowledge; of heavenly peacemaking and of glory.—Poverty in spirit the *fruit* of the law (of the Old Covenant), and the *germ* of the Gospel (of the New Covenant).—The crowning glory of the law is poverty in spirit.—The triumph of the law consists in that it makes poor; that of the Gospel, in that it makes rich.—A well-marked and definite state consists in a definite and well-marked tendency of mind and heart: poverty in spirit is longing for the entire kingdom of heaven.—A view of

the kingdom of heaven in its nearness leads to mourning.—He who has been comforted by a manifestation of the kingdom of heaven, becomes meek.—Victory over men and the earth leads to hungering and thirsting after the righteousness of God.—If we have been satisfied in the house of God, we shall learn to be merciful.—He who reposes on eternal mercy may well surrender all, and be pure in heart.—One glimpse of this vision of God converts man into a messenger of peace. 1. He has seen the peace of the Spirit, and carries it to other spirits; 2. he has seen the peace of the blessed, and brings it to men; 3. he has seen the peace of nature, and introduces it into society.—The children of God, the image of the Son of God.—The righteousness of the kingdom of heaven springing from a sevenfold sense of unrighteousness: poverty, mourning, etc. —To suffer for righteousness' sake, is to suffer for Christ's sake, and *vice versâ*.—Holy suffering the most glorious doing: 1. As the crown and seal of every deed of faith; 2. as the victory over temptation to evil-doing; 3. as the victory over the evil deeds of men; 4. as a testimony to the deed of God.—"Falsely," or "for My sake."—It is only if we really suffer for His sake that the Lord charges Himself with it.—Blessed are they which are persecuted for Christ's sake.—Even revilers contribute to our blessedness.—Christians as companions of the prophets, 1. in their sufferings; 2. in their blessedness.—The persecutions of the world designed to prepare believers for being the salt of the earth and the light of the world.—The disciples of the Lord, the salt of the earth, the light of the world.—The disciples are to be the salt of the earth, 1. by consuming death, 2. by preventing corruption, 3. by promoting life.—If the salt have lost its savour, nothing can remedy the evil; so also with a dead profession, and a dead ministry.—Salt that has lost its savour is cast on the great road of life, as exemplified, 1. by heathen antiquity, 2. by theocratic Judaism, 3. by mediæval traditionalism.—The disciples of the Lord the light of the world through the great light of heaven. Only in the light of the Lord can we diffuse light.—The Church of God a city set on a hill.—The candle of the ministry in the house of God.—The candle is not to be put under the bushel, but on a candlestick: *a*. Not under the bushel of the letter merely, or of officialism, or of our limited understanding, or of our narrow sympathies; but, *b*. on the candlestick of a sound confession, of ecclesiastical order, of spiritual liberty, and of a Christian life.—The stake of martyrs the lofty candlestick of the Church.—Let your light shine; 1. to enlighten

men, 2. to throw light on Christian works, 3. to glorify the Father of lights.—Our Father in heaven is glorified by poverty in spirit, 1. because He bestows it; 2. because it leads to Him; 3. because in Him it obtains the kingdom of heaven.

Starcke.—Christ will give us also a mouth and wisdom, Luke xxi. 15.—A preacher must open his mouth without fear or hesitation; confess the truth without being afraid; nor spare any one, whoever he be, Isa. lviii. 1.—The larger the audience, and the more anxious it is, the more gladly should the preacher open his mouth.—It ought to be the great concern of man to obtain eternal life, Phil. ii. 12.—By pride have we fallen from the kingdom of God, and by humility must we again enter it, James iv. 16.—God bestows all in return for all, or rather, in return for nothing.—The greater our faith, the deeper our humility.—The more wretched a man is in his own eyes, the more exalted and acceptable is he in the sight of God.—Sufferings borne for the sake of God, and tears shed for our own sins and for those of our neighbours (Ps. cxix. 136), are the well-spring of true comfort, Isa. lxi. 3.—The comfort of man only increases our sorrow, Job xvi. 2; but Divine consolation makes the heart joyous and assured, Ps. xciv. 19.—Meekness builds up, while hot and rash zeal pulls down.—The ungodly have no title to their possessions in this world, and death shall at last deprive them of all, Ps. xlix. 18.—Luther: Where real hunger and earnestness are awanting, fair appearances will lead to no result.—True hunger seeks for that which affords nourishment and satisfaction.—Whoever showeth mercy shall obtain fresh mercy from God.—You forgive a small error, but God will forgive all your sins. But woe to the unmerciful, James ii. 13; Matt. xxv. 42; Luke xvi. 25.—By nature no man is pure in heart, Jer. xvii. 9; Gen. viii. 21; Prov. xx. 9: God creates it in us, Ps. li. 12.—Without holiness no man can see the Lord, Heb. xii. 14.—Happy he who, having been born blind, obtains his sight; but more blessed by far the man who, being born spiritually blind, is enabled to see God, Rev. iii. 17, 18.—Those who love to quarrel, to dispute, and to make strife, are the children of the devil.—It is a sign that we are the children of God, if we love peace and advance it.—Not only what we do, but what we suffer, is a fruit of faith, Heb. xi. 33, 36.—Believers are hated, reviled, and persecuted on account of the things for which they should be loved and blessed, John x. 32.—Persecution for righteousness' sake has a great reward.—The more painful to flesh and blood the preaching of the cross, the

more readily should it be received, Luke ix. 44.—Luther: What comfort that the Son of God Himself calls us blessed, let whoever may speak ill of us! 1 Cor. iv. 3–5.—Christians, and especially ministers, must submit to reviling and persecution: this has always been the lot of the Church; nor is it a good sign when a servant of God is without it, Gal. vi. 12.—The Church is preserved despite the fury of Satan.—Let persecutors rage, since Christ offers us such blessed comfort.—He who in his inmost heart rejoices not in the cross of Christ, is not worthy of Him, James i. 2.—To be reviled and persecuted by the world for conscience' sake, is to be commended and crowned, Rev. ii. 10.—By suffering we enter into communion with the prophets and the Lord Jesus Himself.—The inheritance of the saints is in heaven.—Teachers are not only to have salt in themselves, but also to make right use of their salt, so as to apply neither too much nor too little of the pungent, 1 Tim. iv. 16.—When the children and servants of God remain stedfast under persecutions, they prove themselves good salt; but if they give way, the salt has lost its savour.—While attempting to avoid persecution, we shall all the more expose ourselves to it.—Believers should be united, that the world may recognise a visible Church, Heb. x. 29.—The eyes of all are set upon religious men, especially upon those who are teachers, and placed over a church: if they act in accordance with their profession, many are edified; if otherwise, the scandal is all the greater, 2 Cor. vi. 3.—Every Christian must be anxious to bring others to the light and knowledge of the truth, Luke xxii. 32.—A candle does not put itself upon a candlestick, neither does a minister take upon himself the sacred office, Eph. iv. 11.—He who hides the grace of sanctification, shall lose it.—Blessed the household over which even *one* believing soul sheds its light.—Faith alone leads to truly good works.—Faith does not stop to inquire whether it is necessary to do good works: it is its nature to manifest itself in good works.—The grand object of good works is the glory of God, 1 Cor. x. 31.

Lisko.—In the kingdom of Christ, possession of the world is attained, not by might, but by meekness.—What the sun is to this world as the light of the earth, that the disciples of Christ should be to mankind generally.

Gerlach.—The first four beatitudes apply to those who are seeking; the last, to those who know how to preserve what they have found.—The meek shall inherit the earth. Possession of this inheritance commences, *spiritually*, immediately, since all things belong

to believers, and all contributes to their salvation (1 Cor. iii. 21–23; Rom. viii. 28). But it also literally commences *on earth*, since the Church of God outlasts all the kingdoms of this world (Dan. vii. 17, 18), and is destined to become the most extensive kingdom of this world. Lastly, it shall be fully accomplished, when Christ, who is our life, shall appear, and we shall appear with Him in glory.—The highest reward of love to God, is the love of God.—If salt is pungent, it is also savoury; if light penetrate and reveal, it also quickens and refreshes: similarly the servants whom the Lord has furnished for His own work.

Heubner.—If we would listen to the Saviour, we also must ascend with Him from what is earthly to what is heavenly.—On the manifestations of God witnessed in sacred mountains.—When Jesus opens His mouth let us open our hearts.—Luther on the passage: These are the three points which go to make a good preacher: 1. He must come boldly forward; 2. he must open his mouth before all men, and say something (worth hearing); 3. he must know when and where to stop.—Spiritual poverty, Ps. xxxiv. 19, li. 19; Isa. xli. 17, liv. 6, lvii. 15, lxi. 1, lxvi. 2.—Humility stands at the top of all the beatitudes.—Luther: It is the prerogative of God to make something out of nothing.—To be destitute of spiritual poverty, is to be destitute of all practical religion.—Augustine, Enarr. to Ps. cxxxvi.: multi flent fletu Babylonio, quia et gaudent gaudio Babylonio. Qui gaudent lucris et flent damnis, utrumque de Babylonia est. Flere debes sed recordando Sion.—Let us always bear in mind Rev. vii. 17, and xxi. 4: God will wipe away all tears from their eyes. But how can we hope to enjoy this blessed privilege, if we have not actually shed tears on earth?—Spiritual hungering and thirsting an evidence of spiritual health.—It is our highest honour to bear the cross of Christ.—We shall be rendered perfect by enduring affliction.—The gradation here indicated is absolutely necessary; not one of the steps may safely be left out.—Vers. 1–12. The order of grace, or of beatitude: 1. It commences with repentance (vers. 3–5); 2. it rests on faith (ver. 6); 3. it requires continual sanctification (vers. 7–9); 4. it is evidenced by suffering (10–12).

II.

The doctrine and righteousness of Christ the genuine development and fulfilment of the Old Testament, as being the true and absolute fulfilment of the law in contradistinction to spurious

traditionalism, or the ossification and perversion of the law exhibited in the righteousness of the Pharisees and scribes, in respect both of their teaching and in their practice. Christ and Moses; Christ and traditionalism.—*Descent from the Mount of Revelation to the arbitrary dispensations and ordinances of man.* Ch. v. 17–ch. vii. 6.

1. *Christ and the Law; or, Christ the absolute fulfilment.*

CHAPTER V. 17–19.

17 Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. 19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

EXEGETICAL NOTES.

1. *Think not, μὴ νομίσητε.*—The choice of the expression, *νομίζειν*, in connection with the word *νόμος* immediately following, must not be overlooked. The verb implies: to recognise as use and wont, to recognise as custom—to be accustomed, to think, to imagine (to suppose according to custom). Hence the expression points to a legal prejudice: Do not suppose that I am come to destroy the law.

2. The connection between this and what precedes, is evident. Immediately before, Jesus had spoken of persecution for righteousness' sake and for His sake. This implied a contrast between His righteousness and that of the Pharisees and scribes. Accordingly, the question would naturally arise as to the relation between His doctrine of the kingdom of heaven, the law, and the Old Testament generally, since the disciples could not, at the time, have been fully alive to the contrast between Jewish traditionalism and the law of Moses. Evidently the prejudice might arise in their minds, that Jesus intended to destroy the law.

3. This difficulty is immediately met by the declaration, that He was come, not to destroy, but to fulfil the law; nay, that He was Himself its fulfilment, and that not merely in respect of its types, but of all the symbols of truth, which were afloat among men, whether specially Jewish, or in heathen religions, or even of those presented by history and nature generally. Still, we must bear in

mind that Matthew always chiefly points to the fulfilment of the Old Testament in Christ. The idea of an absolute fulfilment of all types, is brought out in the Gospel by John.

4. *The law and the prophets.*—Not merely the Pentateuch as a book, or the prophets as the other portions of the Old Testament, but also the gradual spiritual development of Old Testament revelation which they embody. The ἤ is never used for καί, but always as a particle of distinction (comp. Winer, Gram. of the N. T.; *Fritzsche* ad Marc., p. 276, etc.). "In the present instance it means, to abrogate the one or the other." The Jews were guilty of various kinds of abrogation of the law. The Sadducees destroyed the prophets, the Pharisees the law, the Essenes, in part, both the law and the prophets. But Christ preserved the Old Testament in all its entirety, and fulfilled it in its deepest meaning. As everywhere else, so here, the word νόμος refers to the whole law, and not merely to the Decalogue; although we must not overlook the manifest distinction between the moral law, the ceremonial law, and the national law. The ceremonial was intended to supplement the moral law; while the national law supplemented both, and formed their basis. "The special quotations from the moral law which are afterwards adduced by the Saviour, are only intended as examples of the whole law (or of what was most important)—consisting of some of those moral precepts which would most readily occur in the circumstances. He fulfilled the *whole* law,—not the smallest ceremonial or national ordinance being destroyed in its ultimate idea, while everything which the law prescribed, and of which the ancient ordinances were only the στοιχεῖα, was carried out to its full ideal" (Meyer). "The expression, τοὺς προφήτας, cannot possibly refer to the predictions contained in their writings (the Greek Fathers: Beza, Calovius, and others,—among them, Tholuck and Neander), as nobody would imagine that the Messiah would destroy *them*. Taken in connection with the νόμος (comp. also ch. vii. 12, 22, 40), it must refer to the injunctions of the prophetic writings." But carnal Judaizers might regard the contrast between the life of Jesus and their fanciful and secularized views of what the language of the prophets conveyed, as destroying not only the law, but the prophets.

5. *To destroy.*—Καταλῦσαι, in the sense of abrogating, a revolutionary destruction of existing institutions.

6. *But to fulfil; ἀλλὰ πληρῶσαι.*—The expression is differently interpreted, as meaning: 1. actually to fulfil (Elsner, Wolf, Bleek, and others); 2. to complete doctrinally, = τελειῶσαι, to interpret

more fully, to perfect, *i.e.*, to bring out its spiritual meaning (Lightfoot, Hammond, etc.); 3. combining the two views: to make perfect as doctrine, and to exhibit perfectly in the life. In adopting the latter interpretation, we must keep in mind that this πλήρωσις is not to be understood as implying that an imperfect revelation was to be completed, but that a preliminary and typical revelation was to be presented in all its fulness, and completely realized by word and deed.

7. *For verily.*—Ἀμὴν γάρ; אָמֵן, ἀληθῶς,—a solemn asseveration, used to introduce important announcements. In such cases, the Baptist always repeated the word.

8. *Till heaven and earth pass.*—1. In the sense of *never:* Calvin, Luther, Zwingle, etc.,—heaven and earth being regarded as everlasting: Baruch iii. 32, comp. Luke xvi. 17. 2. *To the end of the world:* Paulus, Tholuck. The law shall last till a new order of things shall be introduced. Proof: According to the New Testament, heaven and earth are to pass away. The old and symbolical shape and arrangements of this world shall pass away sooner than the old symbolical law, just as the extremities of the body die before the centre, or the heart. But the law can only pass away in the letter by being accomplished in the spirit and in truth.

9. The *Iota* refers to the smallest Hebrew letter י; the *tittle*, κεραία, to a still smaller mark, by which similar-looking letters were distinguished, or else to the little dot inserted in the י. The meaning is, that the most delicate and apparently smallest determinations and distinctions were to be preserved in the delicate and finer outlines of spiritual life.

10. *Till all be fulfilled.*—Thus the law has a twofold termination, a negative and a positive. Negatively, it terminates with the old world; positively, it is realized in the new and spiritual world, now inaugurated. Comp. Luke xvi. 17.

11. Ὃς ἐὰν οὖν λύσῃ.—In the Conj. Aor., indicating what may take place at some future period (the possible Futurum Exactum). The term used is λύσῃ, not καταλύσῃ, since, according to the Divine arrangement, none could in the old world achieve the καταλῦσαι of the law.

12. *One of these least commandments;* referring to the iota and tittle.—The expression, *least*, does not apply to the pharisaical distinction between great and small commandments (according to *Wetstein*), but to the difference made by the Lord Himself, between the law generally and its iota and tittle. "Such a person is not entirely

excluded from the kingdom, because his opposition is not one of principle, nor directed against the law itself, but only against its minutiæ."—Meyer.

DOCTRINAL REFLECTIONS.

1. Christ destroys nothing but sin, which indeed destroys itself. All that is divine in this world, nay, even all that is truly human, He elevates and spiritualizes. Thus Christ is the absolute fulfilment of the Old Testament and of the old world—and that, both in His life and doctrine. "All that is transient—it is only a likeness, incomplete here—but reality there:" Goethe.—"Generally, and in every respect, I have come, not to destroy aught that is right or true: the object of My advent has been to preserve, to carry on, and to perfect every commencement, preparation for, and expectancy of, the kingdom of God throughout humanity. Thus the Saviour lifts His eyes beyond Israel on the heathen world, for whose sake also He has come, and where His advent marks a fulfilment of spiritual aspirations, which, though dim, were already in existence, and only waited for their unfolding and accomplishment. He looks into the depths of humanity, as opened up before Him, and views all history in its highest import as tending towards, and as expectancy of, Himself."—Stier.

2. The fulfilment of the law and prophets is implied in the appearance of Jesus: it has been carried out in His life; it is still developing in His Church; and will continue until it becomes perfectly manifest in the reappearing of Christ, or the manifestation of the new order of things, of which He is the centre.

3. "There is a fulfilment of the law in its mere letter, and which, therefore, is really a transgression of the law, as expressed in that true saying: summum jus summa injuria. On the other hand, there is a transgression of the letter of the law, which may be a fulfilment of its spirit."—Tholuck. We add, that there is a seeming destruction of the old, which, in reality, is its fulfilment; while its *spurious* preservation implies real destruction.

4. The Lord here sets before us the contrast, not between entire opposition to the law and its perfect fulfilment, but between partial opposition and perfect fulfilment. To attempt destroying the law entirely, were to be an enemy of the kingdom of heaven, and hence beyond its pale. But even the attempt to destroy it partially in its least, but, at the same time, most delicate determinations, brings down the punishment of being called least in the kingdom of heaven.

So far as it goes, every such destruction is a revolution, not a reform. "He shall be called least in the kingdom of heaven, because his spirit is least capacious, and because he finds it impossible to realize the life of the law without surrendering its special directions, and confining himself to a few abstract principles."—Leben Jesu ii. 2, p. 593.)

5. The order which Christ establishes, is that of doing and teaching, not the reverse. But this order of life becomes a disorder, where doing and teaching have a negative tendency. If, on the contrary, we do and teach the law in a proper spirit, we shall be the means by which Christ fulfils and accomplishes His transformation of the world. Hence we shall also be called great in the kingdom of heaven.

6. In connection with this subject, we recall to mind the various antinomian tendencies; not merely those in direct opposition to the law, but such, when, under the guise of obedience, the spirit of the law was contravened. The context shows that our Lord referred to the latter as well as to the former. For nothing is more directly opposed to the law than rigid traditionalism.

8. Jesus carefully guards Himself against the suspicion that He was about violently to put an end to the Old Dispensation and the ancient theocratic order of things. The same line of argument was, at a later period, adopted by the Apostle Paul, when defending himself against a similar charge, Rom. iii. 31. When Paul speaks of the abrogation of the law, he refers only to its temporary, transient, and traditional form (Eph. ii. 15; Col. ii. 14). In this sense the law must pass away, in order that its real nature as the law of the spirit may appear.—But it is important to remember, that in this passage the Lord passed over the abolition of outward and temporary ordinances, while He laid emphasis upon the fulfilment of the law in the Gospel, and that not merely for the purpose of rebutting the antinomian expectations hitherto entertained, as if the revelation of the kingdom of heaven implied the destruction of the law. We rather conceive that His argument was mainly directed against the popular prejudice, that He intended to detract from the character and obligations of the law.

HOMILETICAL HINTS.

Even on His first appearance, Christ felt that He would be represented as a rebel and destroyer of the authority of the law.—Against such suspicions He solemnly protested.—Christ has guarded

His Gospel and His Church from the suspicion of revolutionary tendencies.—The old objection, which seeks to identify the religion of the Spirit with the casting away of authority, as appearing, 1, in the history of Christ; 2. in that of His Church.—Christ the fulfiller of the law.—The law and the prophets.—The absolute fulfilment: 1. *in His teaching;* 2. *in His life;* 3. *in His history;* 2 Cor. i. 20; Heb. xiii. 8.—Import of the name of Jehovah, Rev. i. 4.—The law in its essence is eternal.—The law must be fulfilled in all its parts: 1. As spiritual requirement, which must be spiritually accomplished; 2. as an emblem of the Spirit, which is to be realized by the Spirit; 3. as a promise of the Spirit, which the Spirit will fulfil.—Every sacred emblem has its corresponding reality in the kingdom of Christ.—Christ has fulfilled the law: 1. The moral law by His obedience; 2. the sacrificial law by His sufferings; 3. the national law by His institutions.—Even the laws and emblems of our lives must become reality.—The law fulfilled by the manifestation of the spirit of the law, since the Spirit brings out, 1. the one grand principle of the law, instead of its many injunctions; 2. the life of the law in the individual; 3. reveals the infinite depth of the law.—The law is transformed and glorified in its fulfilment.—A mere carnal observance of the letter may in reality be an abrogation of the law.—To resist the spiritual unfolding of the law, is, under the guise of allegiance, to rebel against its authority.—The Gospel presents the law in its spiritual aspect.—He who, by his interpretations of the law, attempts to make the kingdom of heaven small, cannot himself be great in the kingdom of heaven.—Grandeur of free obedience.—Doing and teaching: such is the order of Christ.—The righteousness of Christ, and that of the Pharisees and scribes.

Starcke.—The word of God abideth for ever, Luke xvi. 17.—There is no commandment of God too small to be obeyed, James ii. 10.

Gerlach.—The law was essentially spiritual; but on account of the hardness of the Jewish heart, it was fenced in under the Old Testament by outward ordinances, which, for the time, prevented the full manifestation of its depth. Hence, in order to "fulfil it," Christ broke through these barriers, and thus unfolded its true glory; while the Pharisees contravened the spirit of the law by the observance of its letter, which in reality destroyed, instead of fulfilling it.

2. *Relation between the Doctrine of Christ and the Law; and between the latter and the Doctrine of the Pharisees and Scribes, or Jewish Traditionalism, as exhibited in* five special instances,—*showing the spurious in opposition to the genuine development of the Law, its narrowing by the letter, and its fulness in the spirit.*

CHAPTER V. 20–48.

20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. 21 Ye have heard that it was said by them of old time, Thou shalt not kill; and, whosoever shall kill shall be in danger of the judgment: 22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell-fire. 23 Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; 24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. 25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. 26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing. 27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery: 28 But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. 29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. 30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. 31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: 32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. 33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: 34 But I say unto you, Swear not at all: neither by heaven; for it is God's throne: 35 Nor by the earth; for it is His footstool: neither by Jerusalem; for it is the city of the great King. 36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black. 37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil. 38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: 39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. 40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. 41 And whosoever shall compel thee to go a mile, go with him twain. 42 Give to him that asketh thee; and from him that would borrow of

thee turn not thou away. 43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy: 44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; 45 That ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. 46 For if ye love them which love you, what reward have ye? do not even the publicans the same? 47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so? 48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

CRITICAL NOTES.

1. *Real abolition of the law under guise of rendering its injunctions more rigid; hedging in of the law in its spirituality and perfectness by the traditions of the scribes and Pharisees, resulting in perversion of doctrine by converting the law into a series of outward and finite ordinances.*

First Instance: Abrogation of the law through observance of the letter, by the conversion of a moral precept into a civil law, thus secularizing it, *and destroying its spirit*—as shown in the traditions connected with the commandment: "*Thou shalt not kill.*" *Second Instance:* Abrogation of the law by *weakening its force,* and converting a limited permission *into an encouragement*—as shown in the traditions connected with the commandment: "*Thou shalt not commit adultery.*" *Third Instance:* Abrogation of the law by the *perversion* of a solemn asseveration into a common mode of assurance, or into cursing—as exhibited in the injunctions connected *with oaths. Fourth Instance: Abrogation of the law* by the conversion of an ordinance of criminal law intended to put an end to private vengeance into a moral law, which, in reality, sanctioned vengeance—as shown in *the law of retaliation. Fifth Instance:* Abolition of the law by sectarian interpretation and false inferences —as exhibited in connection with the great commandment: "Thou shalt love thy neighbour."

2. In opposition to these perversions, we have *five instances of the fulfilment of the law by the teaching of Christ* (Meyer enumerates six), in each of which the law is traced back to the *mind and heart,* or to the moral and religious *life* generally. In the first of the above instances, the law is traced back to the passion of anger; in the second, to adulterous desires; in the third, to the sinful want of reverence; in the fourth, to yielding to the power of evil; in the fifth, to selfishness and sectarianism, which are incompatible with

the requirements of universal love. In reference to the *first* of these instances, the Lord requireth from us brotherly feeling; in reference to the *second*, He demandeth sanctity in the relationship between the sexes; in reference to the *third*, calm assurance in the fear of God, so that our "yea be yea, and our nay nay;" in reference to the *fourth*, meekness and mercy, which overcometh injuries; while in reference to the *fifth*, He points out the infinitude of love.

3. In all these examples, Christ shows that, viewed as a principle, in its true import and bearing, the law goes far beyond the mere letter, demanding not only a definite outward compliance, but reaching also the mind and heart. This boundless extent of the law in its application to the inner man is here presented in a definite form, and as special precepts; which, however, must not be interpreted literally, but regarded as so many symbols designed to illustrate the spirituality and depth of the law. Thus the *carnal literalism* and perversion of truth which appears in the rabbinical interpretation of "Thou shalt not kill," is met by a more literal yet infinitely deeper application of the commandment. *The dull stupidity of their literalism is met, so to speak, by a certain irony of literality.* Similarly, the lustfulness which was legalized by the cunning perversion of the commandment, "Thou shalt not commit adultery," is met by an uncompromising demand of the most complete self-denial. In opposition to the third perversion of the law, by which *that which was holy was thoughtlessly and sinfully dragged down*, we have here a majestic prohibition uttered in the name of the highest authority. Instead of the *spirit of strife*, fostered by an abuse of the principle of retaliation, the Saviour inculcates readiness to surrender even our own rights; while, lastly, the national pride and narrow sectarianism of the Pharisees were to give place to the influences of a love so wide, as to break through all the narrow bounds of bigotry. Thus Jesus refutes the literalism of the scribes by literality; and shows that even in its *literal interpretation*, the letter of the law, was from the first only the symbol of its spirit.

4. *Except your righteousness, etc.*, ἐὰν μὴ περισσεύσῃ.—The general idea, *to be better*, or *to excel*, does not exhaust the expression, which implies to grow up beyond the righteousness of the scribes—to exceed it. The antithesis lies in the statement, that the Pharisees have their reward here, while the righteousness of the kingdom of heaven is not only *lasting*, but extends to the kingdom of glory. The word δικαιοσύνη does not merely refer to righteousness by faith, but in general to the righteousness of the king

dom of heaven as a principle, both in respect of doctrine and of life.

5. The directions here given by the Lord are manifestly not intended by way of improvement upon the law, but as expressing its *true fulfilment* in opposition to its destruction by the traditions of the Pharisees. At first sight, it might appear as if Christ were setting aside the letter of the Old Testament; while in reality He only refutes the literalism of tradition, by which the true import of the law was perverted. Against any other abrogation of the law, the Lord protested on every occasion.

6. *To them of old.*—Beza, Schöttgen, our authorized version, and others, render, "*by them of old.*" But this interpretation is evidently strained, nor does it bring out the antithesis in the words of our Lord, "*But I say unto you.*" "They of old," are evidently the old recipients of tradition, the Jewish synagogue,—not the Lawgiver himself. The reference to traditionalism in the word ἐρρέθη is peculiarly apt. It were impossible to fix upon any one who had first propounded these traditions; they rather originated from the general spirit of interpretation common in the synagogue.

7. *Thou shalt not kill,* Ex. xx. 13.—To this the traditions of the scribes added, "And whosoever shall kill," etc.—a gloss which destroyed the spiritual and moral character of the law, and converted it into a rigid and merely external legal enactment. For, in the addition made by the scribes, the term *kill* manifestly referred only to actual murder; thus implying that the law itself applied only to the outward act of murder.—*Shall be in danger of the judgment:* κρίσις, which, according to ver. 22, was subject to the Sanhedrim. Every town had such a local court (consisting, according to the Rabbins, of twenty-three members), which had the power of pronouncing sentence upon crimes, and of inflicting execution by the sword (Joseph. Ant. iv. 8, 14; Deut. xvi. 18). The Sanhedrim, or the *Council of Seventy*, alone had authority to pronounce sentence of stoning, or to adjudicate in cases of grievous heresy and of blasphemy.

The word εἰκῇ (omitted in Cod. *B*, and by some of the Fathers) is not of doubtful authority; at any rate, it would have to be mentally supplied, as the Scriptures do not condemn anger on proper occasions, or moral indignation (see Eph. iv. 26; the example of the Lord and His parables). The passage not only condemns unjust anger, but also the want of love.—By the term "brother," our Lord referred not merely to Jews, but to our neighbours generally. —*Raca.* Variously interpreted as, 1. A mere interjection by way of

reproach; 2. רֵיקָא, empty head! a common term of reproach at the time. (See Buxtorf, Lex. Talm.; also Ewald, who derives it from the Aramæan רקעא, and renders it, blackguard.) 3. From רקק, to spit out—the prolonged imperative: *Spit out*, used as an interjection to designate heretics, at whom it was customary to spit. In support of this interpretation it might be argued, that the party so reproached was thereby, as it were, arraigned before the Sanhedrim. The word *fool*, μωρός, נָבָל, indicates the hopeless, helpless fool or atheist (Ps. xiv.).—*Εἰς τὴν γέενναν.* Here the dative is awanting, as mention is no longer made of any tribunal, but of the punishment at once awarded to such a person. The New Testament term *γέεννα*, or hell, must be carefully distinguished from the Jewish Sheol or Hades, which means merely the realm of the dead: originally, גֵּיא הִנֹּם, the Valley of Hinnom; more precisely, the Valley of the Sons of Hinnom, at the southern declivity of Jerusalem. Afterwards the place where, during the apostasy, the service of Moloch was celebrated, 1 Kings xi. 7. King Josiah converted it into a place of abomination, where dead bodies were thrown and burnt (2 Kings xxiii. 13, 14). Hence it served as a symbol of condemnation, and of the abode of lost spirits (comp. Lightfoot, Eisenmenger, etc.).

Accordingly, the following are, in *symbolic* language, the three gradations of punishment:—

1. The sin of anger without a cause—in danger of the local court.
2. The sin of imputing heresy—in danger of the Sanhedrim, or the highest spiritual judicatory.
3. The sin of condemning one's neighbour—in danger of immediate condemnation.

These awards of the Lord are evidently not harsh judgments, but in strict accordance with what is absolutely right. He who pronounces judgment without cause, is justly liable to the same judgment which he had pronounced, in contravention of the law of love and of truth. The expression *ἔνοχος ἔσται* is peculiarly apt, as meaning, he is *liable*, or justly subject. This implies, not that he is lost in these judgments, but that he stands in need of Divine grace. In His explanation of the sixth commandment, the Lord does not allude to actual murder,—according to Meyer—because such a crime could not be supposed among believers, or, as we think, because the Lord intended to trace back every action to the state of mind from which it sprung. In that respect, he who is angry

without cause stands on the same level with the murderer, just as lust in the heart is in reality adultery (1 John iii. 15).

8. *Attendance in the temple. Therefore, if thou bring thy gift to the altar.*—If thou art about to bring an offering. In accordance with the above principles, the party who deems himself offended is treated as if he were the offender, or as debtor to his brother. In short, the Lord addresses Himself to offenders generally. The passage teaches, 1. That when approaching the sanctuary, we learn to feel our personal guilt. 2. In such case, it is more urgent to pay our brother the debt of love than to discharge our debt to the temple; since an offering presented by one who is chargeable with wrong could not be acceptable to God, and the moral purification of man is the great object of the worship of God: see Matt. ix. 13 (the πρῶτον must be connected with ὕπαγε).—In the ancient Church, it was customary for members of a family to ask each other's forgiveness before going to the table of the Lord.

9. *Going to the judgment-seat.*—This may be regarded as supplementary to what preceded. *Agree*, show thyself agreeable, εὐνοῶν, ready for reconciliation, "with thine adversary," or the opponent in thy cause,—applying to the legal accuser, not to the devil (Clement), nor to God (Augustine), nor to the conscience. It is a mistake to regard this as a mere prudential rule (Theophylact, Paulus); it embodies a principle of moral right in the form of a symbolic ordinance. Accordingly, the whole passage, as that about going to the temple, has a symbolical meaning. The term "prison," however, does not refer to purgatory (as popish interpreters render it), but to the full measure of punitive justice, which may extend to Sheol. The word κοδράντης, quadrans, a quarter of an *as*, implies that the debt is exacted to the utmost farthing. Meyer suggests that ἕως, *till*, indicates a term, which, however, cannot be reached.

10. *Whosoever looketh upon a woman.*—The explanation of our Lord here follows immediately upon the mention of the commandment in Ex. xx. 14, to show that the scribes applied the commandment only to actual adultery.

But while the Old Testament arrangements (although not the seventh commandment) accorded certain privileges to man in his relation to woman (such as the permission of polygamy and of divorce), the Lord here addresses Himself exclusively to the obligations and the sins of *man*.

11. *To lust after her.*—"The word πρός manifestly indicates the

mental object or aim," Tholuck, p. 208. The statement, therefore, refers to intentional and conscious, not to unintentional desires. Even the latter are sinful; but, as Luther expresses it, a sinful thought, without the consent of the mind, is not mortal sin. "Nevertheless it is a sin, but included in the general forgiveness," Tholuck, p. 210. In its strict grammatical bearing, the statement would imply that the most general, intentional desire of a carnal nature, is contrary to the spirit of marriage.—*In his heart.* The heart as the centre of life, and the seat of feeling and desire.

12. *And if thy right eye offend thee.*—The word σκανδαλίζειν refers to incitement to sin, which leads to the actual commission of it, and not merely to incitement generally. The *eye* and the *hand* are mentioned as the organs of temptation: the former, as the symbol of delight in looking (sense of beauty); the latter, as the symbol of converse and intercourse (social feeling, converse, friendship). The right eye and the right hand, *i. e.*, according to the popular view, the *best*; in the present case, symbolically referring to the fairest view and the highest intercourse. The injunction must neither be taken *literally* (Fritzsche), nor as symbolical of self-denial in the right and lawful use (Grotius), but as a figure of the most full and yet painful renunciation.

13. *It is profitable for thee.*—This cutting off and tearing out will be useful to thee. The word ἵνα, which follows, shows that συμφέρει refers to the previous clause.—This painful self-denial, this seeming self-deprivation of life and enjoyment, is real gain. For in that case only one organ of life is lost (*i. e.*, only in one particular aspect) for this world, while in the other the whole life —here indicated by the body—is given over to hell. The word body is used for life, on account of the nature of this sin.

14. *It has been said, Whosoever shall put away his wife, let him give her a writing of divorcement.*—Christ here first takes up the later perversions of the law about divorce, and returns to the ordinances given by Moses, which He then further explains and develops. "According to Deut. xxiv. 1, עֶרְוַת דָּבָר—עֶרְוָה, 'uncleanness,' 'matter of nakedness,' something abominable in a female—is admitted as a ground of divorce" (Ewald). Shammai and his school explained this as referring to adultery, while Hillel and his school applied it to anything displeasing to a husband (comp. Joseph. Antiq. iv. 8, 23). Rosenmüller, Schol. on Deut. xxiv. 1, etc. Rabbi Akiba went even further, and permitted divorce in case a man should meet with a more pleasing woman; see Wetstein,

Meyer, etc. The difference between the two schools consisted not merely in this, that while Shammai limited divorce to adultery, Hillel allowed it in a great variety of cases; but that Shammai insisted on the necessity of a criminal and legal cause for divorce, while Hillel left it to the inclination of the individual. The terms employed by Moses implied at least the germ of those spiritual views concerning marriage which were the aim of the theocracy. But the teaching of Hillel destroyed that germ, and converted the law of Moses into a cloak for adulterous lust. As the Lord shows in another place, Moses *allowed* a bill of divorce in case of moral aberrations on the part of a wife, in order to *limit* the number of divorces. The Rabbins reversed the meaning of the law by saying Moses has *commanded*, Matt. xix. 7. The practice of divorce was an ancient and traditional custom, which Moses limited by insisting on a definite motive, and on a regular bill of divorce. Hence, ὃς ἂν ἀπολύσῃ (according to custom), δότω ἀποστάσιον (according to the new arrangement in Israel). Its object was not merely to serve "as evidence that the marriage had been legally dissolved, and that the woman was at liberty to marry another man" (Ewald), but to render divorce more difficult.

15. *Saving for the cause of fornication.*—This exceptional case is not mentioned in Mark x. 11, nor in Luke xvi. 18; but occurs again in Matt. xix. 9 (where the Lord treats of adultery), and must be supplied in the parallel passages,—the more so, as, according to Lev. xx. 10, adultery was to be punished with death. Calov, Meyer, and others, maintain that the mention of this one ground of divorce excludes every other; while De Wette thinks that this one implies others also. But the question is not so simple as appears at first sight. We must distinguish between the legislation of the theocracy and that of the state which is intermediate between Moses and Christ; and again, between these two and the spiritual law binding upon Christians, and derived from the word of Christ. Moses permitted a bill of divorce, not to weaken, but to protect the marriage relationship. Absolutely to forbid all divorce, would have amounted to a practical sanction of the then customary views on the subject of marriage, *and to a rejection of the spiritual principles connected with it.* Hence Moses introduced the bill of divorce, which rendered separation difficult, by requiring an adequate cause for it, as in Deut. xxiv. 1. This arrangement was intended as a lever gradually to elevate the views of the people from the former customary laxity to the spiritual ideal ultimately aimed at. It was left

to the gradual development of spiritual life in Israel more clearly to determine and to settle the only sufficient motive for divorce, at which Moses had darkly hinted. This Christ did when He exhibited the full ideal of the law by the explanation given in the text. But the practical difficulty which the State has to encounter in its legislation on this point, is that it cannot anticipate this interpretation of the Lord, without raising the legal ordinances higher than the idea of marriage commonly entertained by the people. Still, this interpretation must always be the goal aimed at. Standing at that goal, our Lord does not refer to the *recognition* of an *actual* divorce, but to a positive divorce, when a man repudiates his wife. To make such a divorce, is certainly not allowed except for the sake of fornication. But it is another question, whether, if the divorce is actually accomplished by the other party, we are warranted in regarding and accepting it as accomplished. To this question, Paul gives an affirmative reply in 1 Cor. vii. 15. The only difficulty lies in the question, Under what circumstances other than fornication a divorce may be regarded as actually accomplished by the seceding party? In this respect, the explanations which our Lord adds, may be taken as a final directory.

16. *Causeth her to commit adultery*—viz., by contracting another marriage. Strictly speaking, the actual adultery consists in, and dates from, the re-marriage of the woman who had been divorced. The following is the state of the case as laid down by the Lord. In the passage under consideration, we are told that *he causeth* her to commit adultery; and in Matt. xix., that he who divorces a woman, and *marrieth another*, himself committeth adultery. In the former case, the husband who divorces his wife is morally the cause of her committing adultery, and in that respect even more culpable than she. Still, the stigma of adultery is only attached to marriage after divorce, or to fornication before divorce. This implies, that where the guilty or the divorcing party has not actually committed the act of adultery (as above defined), the other party is in Christian duty bound to wait in faith and patience. This is the intermediate stage, or separation *a mensa et thoro*, which is the only kind of divorce allowed by the Romish Church: another species of legalism, by which the words of our Saviour are first converted into a literal ordinance, and next, the letter of the commandment—the παρεκτὸς λόγου πορνείας—itself is annulled. The consequences of this arrangement are sufficiently notorious, and patent to all who are acquainted with the state of popish countries, especially in South America.

17. "Our Lord," says Meyer, "does not refer to the case of adultery committed by the man,—there being no occasion for it, since a woman could not divorce her husband. But of course it is understood that the statement is equally applicable to the one as to the other case." However, it ought to be noted, that Christ speaks *three* different times of the sin of the *man*, but never of the woman: Whosoever looketh on a woman, etc.—whosoever shall put away his wife, etc.—whosoever shall marry her who is divorced, etc.

18. Thou shalt not forswear thyself: Ex. xxvii.; Lev. xix. 12.—In this instance, also, the Lord first reverts to the law as given by Moses, showing its full and spiritual import, and then condemns the perversions of it introduced by traditionalism. Like divorce, the practice of taking an oath was an ancient custom, which existed before the time of Moses. Considering it indispensable in civil causes, the legislator adopted it in his code, Ex. xxii. 11, comp. Heb. xii. 16, just as he admitted divorce. But as all license was restrained by the enactment concerning the bill of divorce, so all levity by the ordinances attaching to an oath, viz.: 1. by the condemnation of a false oath, Ex. xx. 7; Lev. xix. 12; 2. by the injunction to regard vows as sacred, and to fulfil them, Num. xxx. 3; 3. by the direction to take an oath only in the name of the Lord, Deut. vi. 13. Hence, when Christ ordains, "Swear not at all," He enters fully into the spirit of this legislation, and fulfils this law, or carries it to its ideal. The internal agreement between the saying of the Lord and the law of Moses is evident. As, in the case of the law of divorce, Jesus had brought out the latent prohibition of Moses, by presenting it without the temporary and conditional *permission* attaching to it; so here also the same latent prohibition appears when the Saviour carries out the spirit of the limitations introduced by Moses, which ultimately aimed at the complete abrogation of the oath. But the law of Moses was intended to bring out the spiritual nature of marriage, and not as absolute legislation on the subject. Similarly, his ordinances concerning oaths were not intended to abrogate them completely, but to bring out the ultimate idea of an oath—the yea, yea, nay, nay!—both as before God. In these instances, however, Christ aims not merely after a negative, but after a positive result,—in the present case, to introduce the oath in its spiritual aspect. Accordingly, He now shows the difference between it and the practice common among the Jews. This consists not merely in the fact, that what had been sanctioned for judicial procedure was now used in everyday life, but also in the introduction of additional assever-

ations and of self-imprecations in the common mode of taking oaths, ὀμόσαι. These asseverations by heaven, by earth, etc.—this pledging as it were of things over which we have no control—are manifestly sinful. In a certain sense, they convert an oath into a curse. Hence, rendering the words of Christ according to their import, we might almost translate them: But I say unto you, *Curse* not, not at all! Since the oath, in the proper sense of the term, had thus degenerated, and been almost completely perverted, it was to cease, but only in order to give place to what was implied in the true idea of the oath—the calm and solemn attestation: yea, yea; nay, nay; as in the presence of God. The relation in which the Christian State and the Christian citizen stand to this absolute spiritual law, is the same as we formerly noticed in reference to marriage. So far as our own personal conduct is concerned, we are to adopt in the fullest sense the New Testament direction (James v. 12); it is the duty of the State to aim after realizing the ideal here set before it, while the Christian citizen is bound humbly to submit. (*In this, and in similar respects, it is important to distinguish between the duty of bearing testimony and that of obedience. There is no inconsistency, for example, in the Christian minister, who as an evangelist is opposed to all war, and yet acts as a humble and efficient military chaplain.*) This explanation Christ has sanctioned by His example. Like the patriarchs of old (Gen. xxi. 23, 24; xxxi. 34; xlvii. 31), He acknowledged the lawfulness of the adjuration before the Sanhedrim (Matt. xxvi. 64). It is not an isolated error when certain sectarians—as the Anabaptists, Mennonites, and Quakers—confound the duty of the individual Christian as such with that of the citizen; the mistake goes far deeper. In point of fact, they deny the moral and educational character and object of the State, which is intended to be subservient to the kingdom of heaven and to promote it. From the example of Paul (Rom. ix. 1; 2 Cor. xi. 10) we gather how the spiritual nature of the oath appears, when the Christian appeals to his fellowship with God in support of the reality and certainty of his assertions. Viewed in this light, the oath of the Christian is based even on that of the Lord Himself (Isa. xlv. 23; Heb. vi. 13). God swears by Himself, *i.e.*, He appeals to His absolute and personal certitude; and the Christian swears before God, when he solemnly attests his statement under a calm sense of the presence of, and of communion with, God.

19. The scribes insisted on the obligatory character of vows, but distinguished between oaths which were binding and others

which were not binding. Maimonides: Si quis jurat per cœlum, per terram, per solem, non est juramentum. Comp. Matt. xxiii. 16. Similarly, Philo regarded oaths by heaven, by earth, etc., as not very important, and advised that they should be employed rather than a direct appeal to the Most High God. For the different interpretations of this prohibition, comp. Tholuck.—To swear not at all, if it be incompatible with due reverence towards God (Tholuck).—Not to swear lightly in ordinary life (Berlepsch),—not to swear after the manner and in the sense of the Jews (Mätthai). Binding, so far as the kingdom of heaven is concerned, but not applying to our duty as citizens in the State (de Wette, Meyer). Absolutely binding at all times, and under all circumstances (the Quakers).

20. *Neither by heaven*, etc.—"These modes of swearing were customary at the time among the Jews. Comp. Philo, de spec. leg. 770; Lightfoot; Menschen, Novum Testam. ex Talm. illustr. p. 58."—Meyer.

21. *But let your communication be, Yea, yea.*—Similar expressions in the Rabbins, הֵן הֵן and לֹא לֹא. Beza: Let your affirmative communication be yea, your negative, nay. Grotius: Let your affirmation and negation be in accordance with fact. Meyer: The repetition in the formula indicates emphasis in the assurance. James v. 12: Let your yea be yea, and your nay be nay. Luther: A yea that is yea. Undoubtedly, the intention is to combine decidedness of assurance with the certitude of the fact. But the positive import of the "yea, yea," is overlooked by those who imagine that the Lord concludes with a merely negative result. The true oath consists in the simple asseveration, uttered in perfect consciousness and under a sense of the presence of God, before Him, and in Him.

22. *Cometh of evil*, ἐκ τοῦ πονηροῦ.—1. Euthym. Zig., ἐκ τοῦ διαβόλου. Similarly Chrysostom, Theophylact, Beza, Zwingle, Fritzsche, Meyer, and others. 2. From the πονηρόν, of evil, as a neuter.—The two in so far agree, as Christ uniformly traces all πονηρόν, or evil in the world, to the πονηρός. The statement, however, is not to be interpreted as meaning, that the traditional mode of swearing is of the devil, but as implying that the kingdom of darkness has occasioned this kind of asseverations; and that actual evil also attaches to them, in as far as they indicate a want of reverence, a pledging of things which belong to God, and a kind of imprecation.

23. *An eye for an eye*, Ex. xxi. 24.—The right of retribution,

jus talionis. A general principle of law, presented here in the form of a proverb, and applied to a special case. This principle was undoubtedly introduced into the judicature, not to foster revenge (as de Wette imagines), but to substitute law for private vengeance (Lev. xix. 18). We agree with Tholuck, that the Pharisees, in this instance, converted a principle of judicature into a rule of everyday life. But Meyer is likewise right in adding, that a Christian should not exact even judicial vengeance from his neighbour, as also appears from the word *κριθῆναι*, which follows.

24. *But I say unto you, Resist not τῷ πονηρῷ.*—Chrysostom and Theophylact refer this *to the devil;* Augustin and Calvin, to *wrong;* Tholuck, to *evil:* De Wette and Meyer, to an *evil person.* The words, *ὅστις σε ῥαπίσει,* are apparently in favour of the latter interpretation. But, on the other hand, the idea of evil men scarcely applies to the various cases afterwards enumerated. We are not to resist—as we understand it—the evil that is in the world (the combination of sin and evil):—

1. As we encounter it in violent offenders;
2. As we encounter it in litigious accusers;
3. As we encounter it in intrusive applicants for favours, or else slavish instruments of superior powers;
4. As we encounter it in beggars and borrowers.

Beggars and borrowers can scarcely be ranked among evil men. Hence our Lord must refer to the sin and evil in the world which is conquered by wise and Christian submission, rather than by strenuous resistance. In all the instances just mentioned, we do not yield from weakness to the course of events, but voluntarily desist from our just claims in the exercise of self-denying love. This yielding, in reality, constitutes true heroism, by which alone injustice can be conquered. To be merely passive were weakness; but a passiveness which springs from Christian principle, and has a spiritual object in view, is true strength and real victory. To present the left cheek to him who smites us on the right, is to return the blow in the right sense; to give the cloak, is to have gained the suit about the coat; to go two miles instead of the one that is imposed on us, is to overcome the arbitrary power that would coerce us; to meet the wants of others, is to render begging impossible; and not to turn away from him who would borrow, is to train him to right independence.

Of course, these expressions, in their paradox form, must not be taken literally. The fundamental idea of the passage is, that

Christian love must make us willing to bear twice as much as the world, in its injustice, could demand. But in this case also, the requirements of the moral law must guide us in applying the principle here laid down to every particular instance (comp. the example of the Lord, John xviii. 22).

Κριθῆναι, litigare, to sue at law.—*Χιτών*, the under garment.—*Ἱμάτιον*, the more expensive upper garment or cloak, which was also used for a covering at night, and hence could not be retained as a pledge overnight (comp. Luke vi. 29).

Ἀγγαρεύειν, a word introduced from the Persian into the Greek and into rabbinical language; meaning, to compel for the purposes of transport, or for conveying messengers, in accordance with the postal arrangements of Cyrus, who authorized messengers to compel others to convey them: Herod. viii. 98. This compulsion is mentioned third, because those who did it were officially obliged to resort to such measures. Besides, the word is here used in a more general sense, referring to a person who exacts under the stress of necessity. From the above we conclude, that those mentioned in the fourth example do not belong to a different category, as Ewald suggests.

25. *Thy neighbour*, *πλησίον*, לְרֵעֲךָ, Lev. xix. 18.—This passage referred in the first instance, as the context shows, to Jews, although ver. 34 proves that it includes love to our neighbours generally. The Pharisees argued, that the injunction to love our neighbour implied that it referred only to such, and that all Gentiles were to be hated. They went even further, and, regarding those only as Jews who adhered to traditionalism, stigmatized as strangers not merely Gentiles, but publicans, and every one who shared not their peculiar views. But their great argument was, that every one who was not a Jew was an enemy, and that every enemy should be hated. Hence their pride and contempt of men. Meyer adds, that "the Pharisees explained the word 'neighbour' as meaning friend, and inferred from it—in connection with Deut. xxv. 17-19—that every enemy should be hated,—a principle, as is well known, shared also by the Greeks." But we see no reason for identifying the system of the Pharisees with the popular views of the Gentiles. According to Grotius, the inference—to hate our enemies—was derived by the Pharisees from the command of God to destroy the Canaanites, etc.,—a statement which scarcely deserves serious refutation. The latter was manifestly a special theocratic injunction, bearing reference to the *heathen institutions of the Canaanites*, and

not to the people as individuals (as appears from the history of Rahab).

26. *Love your enemies,*—is the principle from which all the following directions flow. The expression must be taken in all its literality, and the injunction is universally applicable.—By his very hatred, our enemy becomes our neighbour, since his hatred tempts us to retaliate, and leaves us no choice but to fall, or else to defend ourselves by the weapons of love. In the latter case, cursing is met with blessing; hatred, which leads to injuries, by well-doing; threatening, or calumniating in secret (ἐπηρεάζειν, from ἐπήρεια, threat, contumely), and persecution, by prayer and intercession on our part. Comp. *Cyprian,* de mortalitate.

27. *That ye may be.*—The expression refers not merely to final salvation in the kingdom of heaven, but means, that ye may prove yourselves really the children of God, His sons, in the peculiar sense explained in ch. v. 9. For this constitutes the evidence of being "peacemakers," whose great model is Christ Himself.—The Lord appeals to the example of His Father, in order to show the nature and universality of highest love; while the publicans and the heathen exemplify the egotism and narrow-mindedness of a selfish community,—a sin of which the Pharisees also were guilty, and which they sought to invest with the halo of special sanctity.

28. *The publicans,* τελῶναι, partly natives and partly Romans, employed in the service of the Roman knights who had leased the taxes of the country. They were disliked as being the representatives of Roman domination, and for their rigour and exactions. The Pharisees no doubt regarded them as under the ban, and in the same category as Gentiles (comp. Matt. xviii. 17).

29. *And if ye salute.*—The persons saluted are here designated as brethren, meaning co-religionists. Hence the salutation indicates friendliness and readiness to serve.—*Be ye therefore perfect,*—in the moral sense, perfectness being your ultimate aim.

DOCTRINAL REFLECTIONS.

1. The Lord purposely makes no reference to pure Antinomianism, because such opposition to the law need not be exposed or condemned. But He rends the veil of pretended adherence to the law under which traditionalism sought to hide its real Antinomianism, and shows how in all its essential features it is destructive of the law—a hostility which at last manifested itself in all its fulness in the crucifixion of Christ. This tendency springs from a rigid

and carnal adherence to the letter, which takes away the symbolical import of the letter, and at the same time converts the law into a series of secular and external traditions. Traditionalism first converts the law itself into traditions, and then adds its own special traditions by way of explanation. It assumes various forms: externalism, which results from the spiritual deadness of legalism; perversion or detraction from the true import of the law, as prompted by the dictates of lust or passion; and, finally, apparent increase of rigidness resulting from egotism, fanaticism, and spiritual pride. Thus, what was meant to serve as the eternal foundation of humanity became changed into hatred of mankind.—What is here said of Old Testament traditionalism equally applies to that of the mediæval Church, in its relation to the Gospel.

2. Some have difficulty in regarding Christianity as the genuine development of the teaching of Moses and of the prophets. This partly arises from the circumstance that, notwithstanding the express statements of the Lord, many imagine that Christ abolished the law of Moses in its substance. The statements of Paul about the abolition of the law, so far as its temporary form was concerned (Eph. ii. 15; Col. ii. 14), are similarly misinterpreted, while his declaration in Rom. iii. 31 is entirely overlooked. It is only when we learn to trace throughout all history a double course of tradition —one internal and ideal, the other external and ever lapsing into secularism—that we fully understand the difference and the agreement between the Old and the New Dispensation.

3. The positive idea underlying this section is, that in the doctrine of Christ the teaching of Moses was fulfilled and carried to its spiritual ideal. Murder, adultery, profane swearing, revenge, and the rancour and selfishness of party spirit, are destroyed, not merely in their outward manifestations, but in their root. In their stead, Jesus sets before us a holy, spiritual gentleness, a holy and spiritual union, a holy and spiritual oath, a holy and spiritual retribution, and a holy and spiritual love towards our neighbour. These, however, are only instances by which the whole law must be explained. Five are mentioned as being the symbolical number of liberty and spiritual development, whether for good or evil.

4. Christ is the end and the fulfilment of the law (Rom. x. 4, xiii. 10). Here, then, we have another picture of the life of Jesus. The Sermon on the Mount presents to our view the righteousness of Jesus in itself; here, we have it in its contrast with that of the Pharisees and scribes. Himself, however, in holy meekness stands

in the background, and only presents to His disciples this picture, as constituting their heavenly calling.

5. It is strangely and sadly characteristic of the Church of Rome, that it should have converted these fulfilments of the law of Moses into so-called "concilia evangelica," and thus declared them, 1. not universally binding; 2. a directory for a species of higher legal righteousness,—such, for example, as that of the monks. Similar instances of strange—we had almost said, fatal—misinterpretation by the same Church, occur in connection with Luke xxii. 38, the Lord's Prayer, etc.

HOMILETICAL HINTS.

The righteousness of the kingdom of heaven, and that of the Pharisees and scribes: 1. The former spiritual, from the Spirit of God; the latter worldly, and from the spirit of the world. 2. The former implying a state of mind; the latter, outward and merely apparent service. 3. The former continuing throughout eternity; the latter passing away with the world.—A living and true faith, and dead orthodoxy.—Antagonism between the spirit of the law and the mere letter of the law.—True and false tradition.—The ordinances of man an abolition of the commandments of God.—While pretending to make a "hedge" around the law (which itself was a hedge), the Pharisees trod down the plants in the garden of the Lord.—The perversions of truth which appear under the guise of enforcing truth.—On the difference between "It is written" and "It has been said."—"It has been said," as pointing to the impure source of tradition. 1. It has been said; but we know not by whom, where, or when; 2. It has been said, by religious indolence, by carnality and deadness.—It has been said, or the origin of tradition within the kingdom of God.—Our proper respect for what is ancient appears in proper reverence for what is eternal, which is at the same time both old and new.—The hearts of the fathers must be turned to the children, then shall the hearts of the children also be turned to the fathers (Mal. iii. 7; Luke i. 17).—The word of the Lord: "But I say unto you."—If the law were brought out in all its fulness, it would consume the world, as did the fire of Elijah.—Christ condemning the service of the letter by the spirit of the letter.—Contrast between "It has been said to them of old," and "But I say unto you." 1. In the one case, it is the general dead mass that speaks; here, it is the highest Personage—the Lord Himself. 2. In the former case, it has been said to past genera-

tions; in this, the Lord speaks to those around Him. 3. The former is a tradition from the grave; the latter, a word of life to the living.—The explanation given by the Lord of the commandment, Thou shalt not kill. 1. His correction of traditionalism; 2. the law of the Spirit.—(The same remarks apply to our Lord's explanation of the other commandments.)—The anger of passion, the way to judgment and to hell.—The passion of anger appearing in reproaches.—He that judgeth set right in judgment: 1. Sudden passion set right by the dignity of the secular judgment-seat. 2. He who charges others with heresy set right by the judgment of the Church. 3. He who condemns set right by history, or the prospect of condemnation.—*Going to the temple*, an admonition to reconciliation.—*Going to the judge*, an exhortation to render satisfaction.—The sanctity of marriage, as opposed both to concupiscence and to divorce.—Sanctity of the oath under the New Covenant.—The law of retribution: 1. Private vengeance giving place to law; 2. vengeance left to the proper authorities; 3. vengeance left to the Lord.—Our enemy becomes our neighbour by his aggressions upon us, which leave us no choice but either to *hate* or to *love*.—Love towards our enemies the weapon of spiritual defence against them.—Sunshine and rain preaching toleration and love.—The Divine rule equally over the good and the evil.—Party spirit only a different form of egotism.—Party spirit under the guise of sanctity: 1. so far as our own nation is concerned; 2. so far as our religion is concerned; 3. so far as our own ecclesiastical denomination is concerned.—Love the bond of perfectness in spiritual life.—To feel that malice is weakness, leads to pity.—The children of the Father in heaven: 1. Like their Father, they care for the world; 2. they bring it sunshine and rain; 3. in their Father they are hid from the world.

Starcke.—Pharisaical legalists cannot but explain the law falsely.—The law is spiritual.—The Gospel has regard to the spirit, not to the letter, 2 Cor. iii. 6.—As one sin is more grievous than another (John xix. 11), so the punishments of God also (vers. 11, 22, 24).—A genuine Christian will abstain from all opprobrious epithets.—All your worship is vain so long as your heart retains enmity.—Reconciliation is more necessary than anything else.—God has made our forgiveness the condition of His, Job xlii. 8; 1 Pet. iii. 7.—He who neither forgives nor asks forgiveness, nor makes restitution, renders himself unworthy of the Lord's table.—Let us not lose the season of grace.—True repentance is painful, but salutary.

—If thine eye offend thee, etc.; see Col. iii. 5.—Men like to interpret the Scriptures according to their corrupt inclinations.—We must enter into the married estate in the fear of God, if our union is to prove happy.—If we suffer violence and bear it patiently, we shall be able to derive advantage even from the injustice of men.—To give and to lend are both fruits of love, Ps. cxii. 5.—Even to love our enemies is regarded as too difficult; but who among us thinks of blessing them and of praying for them?—Oh where shall we find Christians among these Christians? Hos. iv. 1.—By faith we become the children of God, Rom. viii. 14; Gal. iii. 26. But love proves that we resemble our Father (1 John iii. 10), who is love, 1 John iv. 8.—If God had not loved us when we were still His enemies, we should never have become His children, Rom. v. 8, 9; and now we should cease to be the children of God if we ceased to follow Him in love, Eph. v. 12.—God would disarm our enemies by His long-suffering and by our kindness.—Love towards our enemies is both an evidence of sonship and a means of strengthening it, 2 Pet. i. 10.—Let us set more by the example of God than by that of the world, with its hatred and callousness, Luke vi. 36.—God rewards only such virtue of which Himself is the beginning and the end.—God is willing to help all men, and His own people share the same mind, Rom. x. 1.—Many are ready to imitate God in His punitive justice, but few in His love.

Lisko.—Those who have part in the kingdom of heaven cannot rest satisfied with the righteousness which Judaism regarded as sufficient, and which consisted in mere *legalism* and *outward morality*, without regard to the mind and heart.—True love is the sacrifice of all sacrifices.—Sinful lust must die in our hearts, and purity spring up, ch. xviii. 8; Mark ix. 43.—Every oath is a solemn asseveration of truth, in which God is invoked as witness of the truth and avenger of untruth. Hence it always bears reference to God; and, whether it be in the form of witness-bearing or solemn promise, it is always an act of worship.—True love must bear and submit, and thus prevail. But this does not imply that we are not allowed to seek assistance or protection from magistrates or judges, who are instituted by God for that very purpose (Rom. xiii. 4).—There is in these commandments of Christ, a progression from what is easier to what is more difficult.—To love our enemies was commanded even in the Old Testament, Ex. xxiii. 4, 5; Prov. xxv. 21. Hence it was a lying addition to the command of God, to say, Thou shalt hate thine enemy.—Christ says, *Your* Father and *My*

Father, but never, *Our* Father; the distinction is always marked, John i. 12.—Perfectness of love is also perfectness of bliss.

Gerlach.—The Old Testament itself contained the germ which was destined to burst through all husks.—Luther: Thinkest thou that God refers only to thy fist when He says, "Thou shalt not kill"? Whosoever does not love is a murderer, 1 John iii. 15.—Every one of us is on his way to the Judge, without knowing how long the road may yet prove.—The heart belongs to God, it is the temple of the Holy Ghost. Who would not be afraid to commit adultery in a temple made of stone? and shall we not be afraid to do it in our hearts?—Chrysostom: Have you noticed how many steps He has gone up, and how He has now placed us on the very summit of virtue? Look back! The first step upwards was to do no wrong to our neighbour; the second, not to reward evil for evil, if he had done us wrong; the third, not to revile him, but to remain silent; the fourth, to offer our persons in order to take wrong; the fifth, to offer more than the offender demands; the sixth, not to hate him who had done us wrong; the seventh, even to love him; the eighth, to do him good; the ninth, to entreat God for him. Do you now perceive the full height of Christian virtue?—Every further explanation of His requirements on the part of God is based on a fresh manifestation of His holy character and love.

Heubner.—If you are angry with a child of your Father, how can you venture to approach the Father?—False and true righteousness: 1. their character; 2. their manifestations; 3. their effects.—"Thou has cleft my heart in twain. Oh! throw away the worser part of it, and live the purer with the other half:" Shakspeare (Hamlet, 3, 4).—Not to resist, does not mean to submit patiently and passively to all aggressions, but not to meet evil by evil.—*Harms:* The close connection between love to our neighbour and true religion. 1. Love to our neighbour is one of the grounds of true religion, and leads to it. 2. Love to our neighbour is part of true religion, and belongs to it. 3. Love to our neighbour is a consequence of true religion.—*Marheineke:* What that righteousness is which excels the righteousness of the Pharisees and scribes: 1. Love to the commandment, yet not disjoined from love to God; 2. love to God, yet not disjoined from love to man; 3. love to man, yet not disjoined from love to our neighbour.—*Schleiermacher:* What the Lord would have us to learn from these words, especially with reference to united worship and service.—*Kuinoel:* The righteousness of the Pharisees (its character; how to avoid it).

3. *Christianity and Pharisaism in their relation to the great virtues of the law; or,* three examples from life, *showing the perversions of the Pharisees and Scribes, and the spiritual elevation of true Christianity.*

CHAP. VI. 1–18.

False Spirituality of Traditionalism.

1 Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven. 2 Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. 3 But when thou doest alms, let not thy left hand know what thy right hand doeth; 4 That thine alms may be in secret: and thy Father, which seeth in secret, Himself shall reward thee openly. 5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. 6 But thou, when thou prayest, enter into thy closet; and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly. 7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. 8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask Him. 9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be Thy name. 10 Thy kingdom come. Thy will be done in earth, as it is in heaven. 11 Give us this day our daily bread. 12 And forgive us our debts, as we forgive our debtors. 13 And lead us not into temptation; but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. 14 For if ye forgive men their trespasses, your heavenly Father will also forgive you: 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. 16 Moreover, when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. 17 But thou, when thou fastest, anoint thine head, and wash thy face; 18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

CRITICAL NOTES.

1. Having exposed the corruptions of doctrine, our Lord exhibits those of religious life under three examples, which present the three great forms in which the self-righteousness and hypocrisy of the Pharisees and scribes manifested itself. They were, *almsgiving, prayer,* and *fasting.* These three modes, in which practical piety was wont to show itself (Tobias xii. 8, 9, xiv. 10; Judith iv.

9; Sirach xxix. 11), were abused by the Pharisees to exhibit their superior piety,[1] just as the Church of Rome still designates them as good works in a pre-eminent sense. The Pharisees imagined that they had reached the highest eminence in these three phases of spiritual life, which mark a right relationship *towards our neighbour*, towards *God*, and in *reference to ourselves;* while their spirit of bondage and hypocrisy entirely destroyed the spiritual character of these works, and morally placed them on a level with the saddest and most sinful perversions of the heathen.

2. *Your righteousness.*—We read δικαιοσύνην, and not ἐλεημοσύνην, with Griesbach, Lachmann, Tischendorff, and others, according to Codd. B.D., etc. The word does not mean beneficence generally, but special beneficence. Righteousness, צְדָקָה, is upright and pious conduct generally. Thus we have in the first verse a description of righteousness generally, which afterwards is followed by a statement of the threefold manifestation of that righteousness. The reward with our Father who is in heaven (Matt. xxv. 31, etc.) is mentioned in opposition to that which the Pharisees arrogated to themselves, or to the outward acknowledgment which they claimed from men.

3. *When thou doest alms.*—Do not sound a trumpet before thee: a figurative expression, meaning, *to attract attention.* So Theophylact and many other commentators. Calovius, Wolf, Paulus, etc., understand it literally, that the Pharisees gathered the poor together by sounding a trumpet. Others connect it with the modern custom of beggars in the East, who blow the trumpet before him from whom they ask alms. Lastly, some refer it to the clinking of the money in the chest, which is supposed to have been shaped like a trumpet. Manifestly the metaphorical interpretation alone is correct.—In the synagogues the alms were collected; on the streets the benevolent were accosted by beggars. These additions, then, only indicate the occasion. The emphasis rests on the μὴ σαλπίσῃς.—Ἀπέχουσιν, they have it, or have wholly received their reward. The only thing they wished was the praise of the onlookers; and that they have got, whatever be its worth.—The expression ὑποκριτής occurs frequently in the Gospels, as in ver. 16, and in other places. The verb ὑποκρίνεσθαι (Luke xx. 20) has much the same signification as ἀποκρίνεσθαι, to answer, but pro-

[1] Even in Tobias iv. 11, 12, alms are represented as righteousness before God, and as the means of obtaining forgiveness. In the ancient Church they were regarded as means of indulgence. Comp. the Sermons of Leo the Great.

bably to answer under a mask, to feign. "In the New Testament it is applied to a form of religion, where the reality is awanting.—Let not *thy left hand* know. Not a parsimonious counting of the money from the right hand into the left (Paulus, de Wette), nor a searching to take away again with the left hand (Luther); but complete modesty, secret and noiseless giving (or a metaphorical expression, Chrysostom)." Gerlach: "If the left hand does not know what the right hand does, neither is the soul which animates both conscious of it." We cannot quite understand the meaning of this explanation, and prefer his quotation of an Eastern proverb: "If thou doest any good, cast it into the sea: if the fish shall not know it, the Lord knows it."—He who sees in secret, or who is ever present. *Αὐτός, He.* You are not to take your own reward: He will give it you. A reward of grace this, in the kingdom of God.

4. *And when ye pray.*—On many grounds we prefer the plural instead of the singular, as in the authorized version (see Lachmann, etc.).—*They love to pray.* Their position in prayer is a matter of reflection and of choice, and they love it so.—The Jews prayed standing, with their face towards the temple, or towards the most holy place,—1 Sam. i. 26; 1 Kings viii. 22; Mark xi. 25; Luke xviii. 11; Lightfoot, Horæ 292,—or else kneeling, or prostrate on the earth. The word ἑστῶτες indicates a conscious and ostentatious assumption of the posture; comp. Luke xviii. 11, ὁ Φαρισαῖος σταθείς.—Ἐν ταῖς γωνίαις. The Pharisees probably took care that the hour fixed for prayer should overtake them at a cross-road or the corner of a street, in order to afford them the desired opportunity of performing their devotions in the most public places.

Into thy closet.—The room specially used for prayer was called ὑπερῷον, the Alijah, on the house-top. Vitringa, Syn. 151. Although this apartment is not exclusively here referred to, there is evidently an allusion to it, as being pre-eminently "the closet" of a Jew when engaged in devotional exercises. The antithesis between "the closet," and "the synagogue and corners of streets," is manifest. Of course, the passage is not aimed against public prayer. As Theophylact has it: ὁ τόπος οὐ βλάπτει, ἀλλ' ὁ τρόπος, καὶ ὁ σκόπος. All display should be avoided in devotion: He who addresses God must be wholly engrossed with thoughts of his own wants, and of Him whose grace he entreats. Such abstraction will convert the most public place into a ταμεῖον. The metaphorical expression, κλείσας τὴν θύραν, also refers to the latent desire of gaining the

applause of men.—*Μὴ βαττολογήσητε.* Another perversion of prayer closely connected with the former, and implying an attempt to gain merit before God by superstitious practices, just as the former abuse was intended to gain merit with men. *Βαττολογεῖν* occurs very rarely in classical writers (Simplic. ad Epict. p. 340). It has been variously derived from Battus, the name of a king who stammered, or from Battus, a poet whose compositions were full of tautologies, or from בַּדִּים, Job xi. 3. Probably it is, as Hesychius suggests, an onomatopoëticon, after the analogy of *βατταρίζειν*,—an imitation of stammering, or of garrulity. The explanation of its meaning is furnished by the expression *πολυλογία*, which follows. These vain repetitions of the heathen are alluded to in 1 Kings xviii. 26; Terent. Heautont. v. 1.—On the vain repetitions of the Jews, see Matt. xxiii. 15; Sir. vii. 14; Wetstein, Schöttgen, and others;—on those of the Mohammedans, Hottinger, Hist. Eccles. vii. ad Lectorem.—The vain repetitions of the mediæval Church, and of some modern sects, are well known.

5. It is worthy of notice, that Christ ranks beneficence and fasting along with prayer as religious actions, and as the evidence of practical piety. This implies, that almsgiving and fasting are the necessary accompaniment and manifestation of true prayer, which, so to speak, stands intermediate between them; the spirit of prayer being reflected in attention to the wants of our indigent brethren, and to those of our own inner life. The inferences from this are, 1. that almsgiving, in the spiritual sense, does not merely consist in care for the temporal wants of the poor, by the instrumentality of established boards and committees, but must take form after the example which the Lord Himself gave when He relieved the wants of the needy; 2. that religious fasting cannot be reduced merely to principles of temperance, sobriety, and order, but forms a distinct and special exercise, which, however, must be reserved for special eras in our lives, or for seasons of peculiar experience.

6. *The Lord's Prayer.*—"In this prayer our Lord shows His disciples how an infinite variety of wants and requests can be compressed into a few humble petitions. It embodies every possible desire of a praying heart, a whole world of spiritual requirements, yet all in the most simple, condensed, and humble form, resembling in this respect a pearl on which the light of heaven plays. It expresses and combines *every Divine promise, every human sorrow and want*, and *every Christian aspiration* for the good of others. In the opening address we have Theism in its purest manifestation, which

ever owns and recognises the God of heaven as our Father. From the three first petitions, in their relation to the succeeding ones, we learn that man must not be bent on entreating God merely for that which affects himself, but that his spiritual well-being will be promoted by self-surrender to God, and by primarily seeking that which pertains to His kingdom" (L. Jesu iii. 78; ii. 2, 608).

The Lord's Prayer is commonly arranged into three parts—the preface, the petitions, and the conclusion (see Luther's Catechism, the Heidelberg Cat., and the Westminster Cats.). Then follows the arrangement of the separate petitions. Bengel: Petita sunt septem, quæ universa dividuntur in duas partes. Prior continet tria priora, Patrem spectantia: tuum, tuum, tua; posterior quatuor reliqua, nos spectantia.—Olshausen: Viewed as a whole, the prayer contains only one idea, even deep longing after the kingdom of God, which forms the substance of all the prayers of the children of God (for whose behoof Christ here gives us a model). But this one idea is set forth under a twofold aspect. In the first three petitions it is presented to us in the light of God's relation to men, exhibiting the kingdom of God absolutely and in its perfectness,—the final aim of God being always the burden of the believer's desire. The four succeeding petitions, on the other hand, bear reference to the obstacles in the way of the kingdom of heaven, and present this spiritual longing of the children of God in the light of the existing relation between man and God. Hence it is that in the first part of the Lord's Prayer the infinite riches of God are unfolded:—

Hallowed be *Thy* name;
Thy kingdom come;
Thy will be done;

While in the second part, the poverty of men is brought to view

Give *us* this day our daily bread;
Forgive *us* our debts;
Lead *us* not into temptation;
Deliver *us* from evil.

Lastly, the doxology expresses the certain hope that our prayers shall be heard, being based on the character of God, who, being Himself the highest good, will also bring to pass the highest good, even His own kingdom. The Lord's Prayer is, at the same time, the utterance of the desires of individual believers, although the plural number in the petitions indicates their feeling of fellowship with others, and that of the aspirations of mankind generally. Ex-

pressing as it does the inmost feelings and wants of humanity, and the relation between God and sinful man, it both meets the requirements of all, and satisfies the desires of the individual, provided his be a life of faith. Every special request not directly connected with things that pass away, but bearing on what is eternal, is included and implied in the Lord's Prayer.—De Wette: "The sacred number of these petitions—seven—indicates that they exhaust every religious want. In the first three petitions, the soul rises directly to God; in the three following, we have the hinderances to these aspirations—from a feeling of dependence upon what is earthly, and from a conflict with sin; while the last petition sets before us the solution of all these difficulties."—Meyer: "*Having risen* to what forms the highest and holiest object of believers, the soul is engrossed with His character (first petition), His grand purpose (second petition), and its moral condition (third petition); in the fourth petition, the children of God *humble themselves* under the consciousness of their dependence upon Divine mercy even in temporal matters, but much more in spiritual things, since that which, according to the first portion of this prayer, constituted the burden of desire, can only be realized by forgiveness (fifth petition), by gracious guidance (sixth petition), and deliverance from the power of the devil (seventh petition)."—Stier draws a parallel between the two tables of the Decalogue and the two sections of the Lord's Prayer.—Weber (after Tholuck) suggests the following outline:—

Πρόλογος.	Λόγος.		Επίλογος.
	Εὐχαί.	Αἰτήματα.	
1. Πάτερ.	1. ἁγιασθήτω τὸ ὄνομά σου.	1. τὸν ἄρτον ἡμῶν, κ.τ.λ.	1. ὅτι σοῦ ἐστιν ἡ βασιλεία.
2. ἡμῶν.	2. ἐλθέτω ἡ βασιλεία σου.	2. καὶ ἄφες ἡμῖν, κ.τ.λ.	2. σοῦ ἐστιν ἡ δύναμις.
3. ὁ ἐν τοῖς οὐρανοῖς.	3. γενηθήτω τὸ θέλημά σου, κ.τ.λ.	3. καὶ μὴ εἰσενέγκῃς ἡμᾶς, κ.τ.λ.	3. σοῦ ἐστιν ἡ δόξα.

Tholuck: "The attentive reader, who has otherwise learned the doctrine of the Trinity, will find a distinct reference to it in the arrangement of this prayer. The first petition in each of the first and second portions of the prayer, refers to God as the Creator and Preserver; the second, to God the Redeemer; and the third, to God the Holy Spirit."—*Devotion* to God, and *acceptance* of His gifts. 1. Devotion *to His name, to His kingdom, and to His will;* heaven, heaven and earth, earth: the place of His manifestation. 2. Acceptance of His gifts in reference to the *present,*

the *past*, and the *future*.—We place in parallel columns the seven petitions and the seven beatitudes, to exhibit their internal agreement:—

1. Blessed are the poor in spirit: for theirs is the kingdom of heaven.	—Hallowed be Thy name (the name of God our riches, opening to us the kingdom of heaven).
2. Blessed are they that mourn: for they shall be comforted.	—Thy kingdom come (and with it comes heavenly comfort to our earth and to our hearts).
3. Blessed are the meek: for they shall inherit the earth.	—Thy will be done on earth as it is in heaven (meekness, the characteristic of heaven, the outstanding feature of the new earth).
4. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.	—Give us this day our daily bread (which above all includes the Bread of life, John vi.).
5. Blessed are the merciful: for they shall obtain mercy.	—And forgive us our debts as we forgive our debtors.
6. Blessed are the pure in heart: for they shall see God.	—And lead us not into temptation (grant us victory in our hearts).
7. Blessed are the peacemakers, etc.	—But deliver us from evil (grant victory over the world).

7. It has been remarked, that although the Lord Jesus taught His disciples to pray, "Forgive us our debts," He could not Himself have offered that petition. If we take it literally, this is, of course, true; though we must always bear in mind, that in the depth of His human sympathy, Christ felt more than any other the sins of humanity, and that He entreated their forgiveness as that of a debt due by the whole family of man.

8. *After this manner therefore pray ye.*—According to Schleiermacher, Olshausen, de Wette, and Neander, Christ taught His disciples the Lord's Prayer, not on this, but on a later occasion (Luke xi. 1). Tholuck and Stier hold that the Lord's Prayer was, so to speak, twice taught: the first time as an example how to pray without vain repetitions; the second time, when His disciples ex-

pressly asked Him, "Lord, teach us to pray." But this explanation is forced, and at variance with Christ's ordinary mode of instruction, which was always in the first place directed to the disciples, and then to the people. But if we call up before our minds that inner circle to which the Sermon on the Mount was first addressed, we can readily understand how the disciples would on that occasion proffer such a request. Ye shall pray, οὕτως. In what respect οὕτως? *Grotius:* in hunc sensum.—Calovius, Maldonatus, Fritzsche, Tholuck, Meyer: in this manner, *i. e.*, thus briefly. De Wette: in these words, as a formula of prayer. We may call it a formula, provided we remember that its leading characteristic is to be free from formality, and that in briefest form it bodies forth the deepest and the fullest thoughts and feelings. And as, in the present case, contents and form agree in this respect, the word οὕτως refers equally to the rich vein of thought, and to the conciseness of form in this prayer. On the resemblance between this prayer and other Jewish prayers, comp. Tholuck and de Wette. "It derogates in no way from the Lord's Prayer, that to a certain extent it embodies ideas expressed in other Jewish prayers, since it was not a mere repetition of these forms. Nay, in the circumstances, it would have been surprising if every such allusion had been avoided. But Wetstein goes much too far in maintaining, 'tota hæc oratio ex formulis Hebræorum concinnata est.' After Lightfoot, Schöttgen, Wetstein, Drusius, Vitringa, Witsius, and Surenhusius have laid under requisition every conceivable parallel passage, even from much later Jewish prayer-books, the result of their learning and industry shows that only the first two petitions of the Lord's Prayer contain what, after all, amounts to no more than allusions to well-known Old Testament or Messianic ideas and expressions. Besides, it is quite possible that the Jews may have borrowed even these from the Lord's Prayer." Nor should it be forgotten that the characteristic features of this prayer consist in the brevity and distinctness of its petitions, in their order and succession, and lastly, in their fulness and comprehensiveness (see L. Jesu ii. 1, p. 643).—With reference to the criticism of the text, Olshausen remarks: "The doxology at the close is undoubtedly of later origin, and added for liturgical purposes. It first appears in the Constit. Apost., where it reads, ὅτι σοῦ ἐστιν ἡ βασιλεία εἰς αἰῶνας. Ἀμήν. But its meaning is so deep and so much in accordance with the spirit of the prayer, that it must have originated at a period when the genuine spirit of the apostolic Church still prevailed. It is awanting in Codd.

B. D. L. (Z.), and in many others, as shown by Griesbach. But it occurs already in the Peshito, where, however, it may be an interpolation. Similarly the petitions, *γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς*, and *ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ*, are awanting in the text of Luke. They are not found in B. and L., nor do they occur in the oldest of the Fathers—such as Origen, who expressly mentions the omission. But it does not follow that they are spurious in the prayer as given by Matthew. In all likelihood, Luke simply abbreviated the account." Similarly, some read only *πάτερ* in the opening address.—On the transposition of the second and third petitions in Tertullian, see the "Studien und Kritiken" for 1830, iv. 846.—After Augustine and Luther, the number of the petitions has been fixed at seven. But Chrysostom, and after him the Reformed Churches, enumerate only six. It cannot be denied that the petition, "Deliver us from evil," expresses more than that, "Lead us not into temptation;" and in this respect it may be regarded as a separate petition. On the other hand, however, it must not be overlooked, that the word *ἀλλά* seems to connect the two parts of one and the same petition. Besides, symbolically, we should expect to find the number six rather than seven—the former being expressive of mental labour, the latter of holy rest. Viewed as a sacred number, six is always followed by a seven, which sums up the whole; just as in this case the six petitions are summed up in the doxology, or originally in the close of the sixth petition, or in the continuous inward prayer of believers,—concerning which Luther rightly says, "The Christian prays a never-ending Lord's prayer."

9. *Our Father.*—Although the spiritual experience of adoption sprung from the atoning death of Christ on the cross, it was from the first implied in Christ's message of reconciliation.—*Who art in the heavens.* The words show the infinite difference between this and every other human relationship of a similar kind: Our Father *in heaven;* not a weak, helpless, earthly parent (comp. ch. vii. 11; Eph. iii. 15, iv. 6). The expression also indicates the place where the glory of God dwelleth (Isa. lxvi. 1; Acts vii. 55, 56, etc.), but without the limitations of the Old Testament—not in heaven, but in *the heavens.* Finally, it is both a symbol of the contrast between the glory, the purity, the infinitude, and the unchangeableness of heaven and this world, and of the riches of God, and the source whence the kingdom of heaven descended upon earth.

10. *Thy name.*—The expression refers neither to His Divine being, nor to His perfections; as in that case the petition, "Hallowed

be Thy name," would be unintelligible. The "name of God" is the impress of His being on the human mind, the manifestation of His being in the world; hence nearly equivalent to religion. (Sanctify the Lord God in your hearts, 1 Pet. iii. 15.)

11. *Thy kingdom.*—The kingdom of heaven. As Christ announces and introduces the kingdom of heaven, so His people are to pray for, and to anticipate it. The import of the expression, "kingdom of heaven," appears, 1. from its contrast to the symbolical kingdom of heaven under the theocracy; 2. from its contrast to the kingdom of darkness. Other explanations: The spread of Christianity (Kuinoel); the development of Christian fellowship (Tholuck). But these are only individual phases; the grand fact is the kingdom of heaven in its spiritual reality, which includes both time and eternity.

12. *As in heaven,—i. e.*, in absolute purity and perfectness, as apparent in the obedience of the angels.

13. *Our daily bread,—ἄρτος*, like לֶחֶם, the requirements of daily life.—*Τὸν ἐπιούσιον* occurs again only in Luke xi. 3. Explanations:—1. The nourishment necessary for subsistence, *οὐσία*. So Origen and many others. "This explanation has led to the inaccurate rendering, 'daily bread' (the Vulgate, Chrysostom, Luther, etc.)." According to Meyer, *οὐσία* does not mean subsistence, but *being* or existence. But surely the subsistence of a man consists in the preservation of his human being. Hence, 2, Jerome and Zwingle: "Epiusion hoc est supersubstantialem petamus plus de animæ cibo, quam corporis solliciti." Of course it were a mistake to apply the passage, with Olshausen and some of the Fathers, to spiritual nourishment exclusively, or even to the Eucharist. Manifestly, our Lord alludes to daily bread—only not to merely material bread, destined for the sensuous part of man alone. Man requires earthly bread; the Christian, Christian bread, yet not supersensuous, but adapted to all the parts of his being, which implies, above all, heavenly and spiritual nourishment. 3. By some the word is identified with *ἐπιοῦσα*, dies crastinus—*to-morrow's* bread. So the Arabic and Ethiopian versions, Scaliger, Meyer, etc. (Jerome: in Evangelio, quod appellatur secundum Hebræos, pro supersubstantiali pane reperi *mahar*, מחר, *i. e.*, to-morrow's bread.) But this explanation agrees not with *σήμερον*, nor with the statement in vi. 34.—Explaining it as referring to bread suitable to our being, we include in the term the idea of what is required for our daily subsistence, corresponding to לֶחֶם חֻקִּי, in Prov. xxx. 8.

14. *Debts*, ὀφειλήματα,—equivalent to παραπτώματα, regarding them either in the light of imputation, or of one's own conscience.

As we forgive.—Ὡς expresses neither the measure (Baumgarten-Crusius) nor the ground of forgiveness (Fritzsche, Meyer), but indicates the relation to our feelings towards our neighbour; the assurance of our own forgiveness being connected with our vow of readiness to forgive our neighbours. We feel assurance in Thy forgiveness, perceiving within ourselves a readiness to forgive others, which Thou hast implanted; and we pray for forgiveness while vowing, under a sense of this gracious experience.

15. *And lead us not into temptation.*—A difficult passage: 1. Because God tempts not man, James i. 13; 2. because man should not shrink from trial. Hence some have taken εἰσφέρειν, others εἶς, and others πειρασμός, in an emphatic sense. But the "temptation" here spoken of is only a trial *increased* by the guilt which had formerly been confessed as a debt; and the prayer, "Lead us not," is simply a consequence of the petition for forgiveness. Let us not experience in intense temptations the consequences of our guilt, etc. (comp. L. Jesu ii. 2, p. 615). The common mode of interpretation is, that God may preserve us from such temptations as might lead us into sin (ch. xxvi. 41; 1 Cor. vii. 5); or else that God would, with the temptation, give a way of escape, 1 Cor. x. 13.

But deliver us from evil, ῥῦσαι ἡμᾶς.—The full sense of both these petitions can only be understood if we bear in mind the literal meaning of εἰσφέρειν and ῥύομαι—to *carry in*, and to *pull out*. The expression, pulling out, or delivering, implies bondage and inability.—Ἀπὸ τοῦ πονηροῦ. Explanations: 1. ὁ πονηρός. So the older commentators, Erasmus, Beza, Kuinoel, Fritzsche, Meyer. 2. τὸ πονηρόν. So Augustine and Tholuck, after John xvii. 15; Rom. xii. 9; 2 Thess. iii. 3. 3. From evil, Luther.—If by πονηρόν the power of darkness is meant, as manifested in the kingdom of darkness, it would include not only that kingdom itself, but also its author, and even its outward and temporal consequences. Such is undoubtedly the meaning of the text. "The whole sphere and bearing of the πειρασμοί," Tholuck.

17. *For Thine is the kingdom.*—This doxology has been compared with 1 Chron. xxix. 11. 2 Tim. iv. 18 may be regarded as containing the germ of this liturgical addition to the text, although, according to Stier, it only serves as an evidence of the genuineness of the passage in Matthew. The words show that the fulness of

God, or His majesty, forms the *basis*, the *soul*, and the aim of the whole prayer.

Amen, אָמֵן, certainly, truly.—This certainty is derived from the truth and faithfulness of God (אֱמוּנָה). Christ introduces His most solemn statements with this word; and with it believers close their prayers, in sign and testimony that all human faithfulness and human certitude springs from the faithfulness of God. This word, Amen, has its great history in biblical theology, in the services of the Church, and in the lives of believers. But at the close of the Lord's Prayer, "the Amen of every prayer anticipates that of the world," Stier.

18. *For if ye forgive men.* Comp. Mark xi. 25.—An explanation of the fifth petition, specially important in this place, as showing that forgiveness and readiness to forgive were among the leading ideas in the Lord's Prayer. This was all the more necessary, that the Lord could not yet speak of the work of redemption which He was about to accomplish. De Wette is right in observing, that the circumstance of His not adverting to it, is itself an evidence of the authenticity of the Lord's Prayer.—*Τὰ παραπτώματα αὐτῶν.* After Cod. D. and other witnesses, Tischendorf has omitted these words, though without sufficient reason.

19. *When ye fast.*—This refers primarily to voluntary or private fasting, Luke xviii. 12. But it equally applies to the great annual public fast, Lev. xvi. 29. "By the law of Moses, the Jews were enjoined to fast on the Day of Atonement from one evening to the following. Tradition prescribed similar fasts in autumn if the latter rains did not fall, or if the harvest was threatened (Taanith, p. iii. § 8). To these we have to add a number of extraordinary fasts. The Pharisees regarded the practice as meritorious, and fasted twice (Luke xviii. 12), or even four times, in the week,—making their appearance in the synagogue, negligently attired, pale and sad, in order to exhibit their superior sanctity before the people." Von Ammon.—It was the practice to wear mourning dresses when fasting, *σκυθρωποί*, Luke xxiv. 17; Gen. xl. 7.—*Disfigure*, *ἀφανίζειν*, with ashes and dust, Isa. lxi. 3. Here a figurative expression for the mournful gestures and the neglected appearance of the head and beard.—"There is a play upon the words, *ἀφανίζουσι* and *φανῶσι*. They make their faces *unappearable*, that they may *appear* unto men." Meyer also suggests that the expression alludes to the covering of the face, as in 2 Sam. xv. 30; Esther vi. 12.—In the East, it was customary to *anoint* the head when going to a

feast, in opposition to the deportment observed on fast days. Hence the advice must not be taken literally. Of course, the *opposite* dissimulation cannot have been enjoined. Our outward appearance when fasting is to betoken spiritual triumph and rest, which elevates above mere outward abstinence.

20. *Ἐν τῷ κρυφαίῳ.*—So Lachmann and Tischendorf after B. D. The word does not again occur in the New Testament, but is several times found in the Septuagint.

DOCTRINAL REFLECTIONS.

1. The grand perversion of religious life consists in the desire *to appear* before men. Spiritual religion has, indeed, its outward and becoming expression,—chiefly, however, in the meek and devout worship of the Church, where the piety of individual believers is lost to outward view. The *worship of the Church* is, so to speak, the shadow in which the humility and meekness of the individual worshipper finds shelter and protection. Hence perversion of religious life first manifests itself in separatism of worship, which gradually intrudes upon the worship of the Church, and ultimately perverts it. The consequences of this speedily appear in the three departments of practical piety. Thus, instead of charity towards our neighbours, we have religious self-righteousness on the one hand, and religious idleness on the other—a show of kindness, and a corresponding spirit of mean dependence. Similarly, the worship of God assumes the form of lengthened prayers or tedious processions, while asceticism degenerates into hypocritical fasts or monastic extravagances. But if, in our religion, we consciously and purposely aim after mere externalism and show, we enter upon a course of hypocrisy, setting up in our outward forms a counterfeit of what is sacred. In that case, even the commencement of our religious life will consist in painful service and outward works. Although a man may at that stage still set God before him, it is only in an external manner. In worshipping Him, he no longer has regard to the character and the love of God, because he realizes not that God has regard to his affections and state of heart. He is only anxious that God should have regard to his work and his service, just as he has only regard to the work of God and the reward of God; and as he regards this reward as merely external, like his own work, he gradually comes to seek it among men. His externalism now leads him to merge his God in the opinion of men. Hence the outward show which marks the second stage of religious

perversion. His great object now is to let his beneficence, his prayers, and his fasts appear as fully and as pompously as possible. From this spiritual pride and spiritual servility the transition is easy to the third stage, which is that of deception and imposition, when the hypocrite conceals his hardness of heart under the mask of beneficence, his coldness and deadness under that of singular devotion, and his love of the world and lustfulness under that of asceticism.

A piety which primarily tends to externalism and show, is not only falsehood but folly. It is to ignore the proper and genuine tendency of religion, which is *inwards*, to *secresy*—to that God who rules in the secret sanctuary of spiritual life. Hence also Christ urges in so strenuous terms the importance of this matter. Let beneficence remain a secret of our right hand—a shame-faced and holy affection—an act of genuine pity, from which we immediately pass without self-complacency. Let true prayer be concealed in our closet, and let us shut the door behind us. Let sincere fasting be concealed under the cheerful garb of holy festivity. This concealment is necessary, because true piety consists in full self-surrender to God, leading us to seek His, not ours; and because we cherish the firm confidence, that the Lord will own openly, by His leadings and by His blessings, in the domain of moral and of public life, in the kingdom of heaven here, and yet more hereafter, whatever is done in and for His name, and that He will in His own time and way attest both its reality and its value. Thus the root spreads deep in the earth where no human eye sees, in the assured hope that it shall spring all the higher, and spread all the more richly, in measure as its life is hid beneath the ground.

In this instance also the Lord sets before His disciples a picture which reflected His own life. In the gracious dispensation of His benefits, He alike removed the occasion of mendicancy and avoided the pomp of spurious kindness. By His intercession, He restored the life-tree of humanity, by restoring its root, and planting it in good soil, even in God. So also He fasted and renounced the world as the Bridegroom of the Church,—thereby and therein laying anew the foundation of true enjoyment and peace.

HOMILETICAL HINTS.

Outward manifestations of piety, genuine and spurious: 1. Genuine, if springing from within, and an evidence of what is within; or if in them man seeks God, lives in God, and desires to

glorify God; 2. spurious, if in contrariety to the state of the heart, if carried on to the detriment of our inner man, or leading to his ruin; lastly, if man seek his own glory in divine things.—True and false outward manifestations: 1. True,—the destiny of Adam; false,—the fall. 2. True,—Christ's advent; false,—the state of the world at the time. 3. Acknowledged by God as true,—the bride of Christ; condemned as false in the final judgment,—the Babylonish harlot. —How false appearances have rendered life hollow, and how they threaten to render hollow the life of the Church.—Spiritual vanity tending towards spiritual pride, and thus exposing men to greatest danger. But if we have sounded the depths of life, we will not become giddy on its heights.—Externalism in individual members of the Church may give rise to externalism in the Church, or to carnal chiliasm: 1. Proof from history,—the Pharisees were chiliasts, and yet they crucified the Lord of glory; 2. from the nature of the thing, —when many are seized with the spirit of externalism, they will be anxious to form a Church pretending to outward perfectness, but which in reality is only a Church of outward appearance; 3. from the diversity of this morbid externalism in the Church: with some it manifests itself in works; with others, in devotions; with others, in pretended asceticism.—Make sure that you give yourself wholly to God, and in due time He will own you.—Take care of the root; and the leaves, the blossoms, and the fruit will appear in due season.—In what way may art, with its fair appearance, be rendered subservient to Christian truth?—Hypocrisy is religious acting.—Whatever we may have or want, let us eschew anything like religious comedy in the Church.—Who can dispense with false appearances? 1. He who firmly trusts in the living God. 2. He who sincerely cleaves to the truth. 3. He who patiently waits for the day of the appearing of the Lord.—Let us exhibit before men, not our own righteousness, but the light which we have received from the Lord.—The three great virtues of hypocrites are only splendid vices.—The three great graces of saints are secrets with the Lord.—Piety seeking concealment in its principal outward manifestations: 1. The open hand; 2. the door of the closet *shut;* 3. the countenance open, yet veiled.—The right hand in its wonder-working, or our beneficence restoring the poor.—Pure beneficence: pure poverty.—The door of the closet shut, yet open: 1. Open to God, closed to the world; 2. open to any who would join us in prayer, closed to mere idle onlookers; 3. open to the kingdom of heaven, closed to the kingdom of darkness.—True prayer will

everywhere find a closet.—True fasting a joyous renunciation of the world.—The Father who sees in secret, and the reward which is openly.—The reward which man takes to himself: 1. a theft; 2. a robbery; 3. a self-deception.—The reward which God bestows: 1. a reward of grace; 2. a reward of love; 3. a spiritual reward; 4. a reward of life.—The progress of hypocrisy: 1. *Service of works*, when man loses sight of the character and the love of God whom he serves, and forgets or denies that the God whom he serves looks to the heart and affections of him who offers worship. 2. *Mere outward service*, where externalism takes the place of real service, and yet even professed externalism is rendered impossible by a show of service. 3. Service of sin, when devotion becomes a lie, which is speedily overtaken by judgment.—Progress of piety from concealment to open manifestation: 1. It is a secret between the Lord and the hearts of believers, hid from the eyes of the world. 2. The light which proceedeth from Him who is invisible, shines through the hearts of believers into the world, and becomes manifest there. 3. The divine life fully manifested in the great day of revelation.

The Lord's Prayer the prayer of His people.—The Lord's Prayer a precious jewel, which reflects the light of Christianity: 1. The teaching of the Gospel; 2. the life of the Lord; 3. His grace; 4. the discipline of the Spirit of Christ; 5. the power of the new life; 6. the history of the kingdom of God.—The Lord's Prayer, as expressing our adoption and reconciliation: 1. There the promises of God and our requirements meet; 2. there the ways of God and our ways meet; 3. there the Amen of God responds to our Amen.—The sad state of Christendom, as appearing in connection with the Lord's Prayer: 1. It was intended against vain repetitions, and has itself become a mere formula; 2. it was intended to obviate all discord, and has become the shibboleth of many a separation.—The three portions of the Lord's Prayer: The address—the petitions—the conclusion.—Our Father who art in heaven; or, the great experience of him who addresses God.—The Lord's Prayer viewed as an intercession.—The address, "Our Father," so simple, and yet so novel: 1. Infinitely easy, yet infinitely difficult; 2. natural, yet supernatural; 3. humble, yet exalted; 4. the commencement and the conclusion of all prayer.—*Surrender* to God, as implying our *acceptance* of the kingdom of heaven: 1. The first three petitions express, that while surrendering ourselves to God, we own and seek His kingdom; 2. the last

petitions, that while owning and seeking His kingdom, we surrender ourselves to Him.—The name of God constitutes the first object of our petitions: 1. From its glory; 2. from the dishonour which men cast upon it; 3. from its sanctification.—The name of God including and opening up the whole kingdom of heaven.—If you would have the name of God hallowed in the world, see that you first hallow it in your own hearts.—Learn to know the name of God; or, how readest thou? how seekest thou? how knowest thou? what believest thou? how stands it with thy learning and with thy teaching?—Thy kingdom come: 1. That the Old Testament, both in its law and in its types, may be fulfilled; 2. that the kingdom of darkness may be destroyed; 3. that the threefold kingdom of grace, of power, and of glory may be manifested.—The petition, "Thy kingdom come," a missionary prayer.—Is both your ruling and your obeying in conformity with this fundamental principle?—"Thy will be done," etc.: 1. Filialness of this petition: Thy will; 2. humility of this petition: on earth; 3. boldness of this petition: as in heaven.—Are your will and conduct regulated by this principle?—The three first petitions viewed, 1. as the promise descending from heaven to earth—Thy name in heaven, Thy kingdom between heaven and earth, Thy will on earth; 2. as a sacrifice ascending from earth to heaven—the surrender of our own name, of our own power, and of our own will.—As exhibiting, with increasing clearness and power, the union of heaven and earth: the revelation of the Father, of the Son, and of the Holy Ghost.—"Give us this day our daily bread." Apparently one of the smallest, yet one of the greatest petitions. I. Smallness of the petition: 1. We ask what most men already possess; 2. we ask it only for the small circle of those around our table; 3. we ask only daily bread; 4. we ask it only for to-day. II. Greatness of the petition: 1. We ask that earthly bread should be converted into heavenly bread, or manna; 2. we ask that He would feed all those who are in want; 3. we ask that He would meet the daily requirements of a waiting world; 4. we ask it to-day, and ever again, to-day.—The fourth petition as a vow, 1. of sonship; 2. of trustfulness; 3. of labour; 4. of gratitude; 5. of kindness.—This grace before meat in its wider sense: 1. A prayer of the husbandman; 2. a prayer for our ordinary calling; 3. a prayer for our daily work; 4. a prayer in our distress; 5. a prayer in all our earthly wants.—This grace before meat in its more restricted sense.—Moderation and contentment a fruit of trustfulness.—The prayer.

of contentment.—True contentment proceeding from a view of the hidden riches of God.—Hungering and thirsting after spiritual supplies will render us contented with our earthly supplies.—The prayer of penitence: "Forgive us our debts:" 1. It realizes sin, and realizes it as a debt; 2. it realizes the burden of sin as a debt resting on mankind generally; 3. it realizes forgiveness as a free grace and a free gift.—How true penitence appears in the prayer of faith.—Assurance of forgiveness calling forth the prayer, "Forgive us."—Forgiveness and readiness to forgive cannot be separated. Connection between the two: 1. Forgiveness makes us ready to forgive; 2. readiness to forgive inspires us with courage to seek forgiveness; 3. the spirit of forgiveness ever joins the two more closely together.—He who cannot forgive man, cannot find forgiveness with God: 1. Because he will not believe in forgiving love; 2. because he will not act upon its directions.—In what sense is it true that he who forgives shall be forgiven? 1. His forgiving is not the ground, but the evidence of his forgiveness; 2. his forgiving is an evidence that the forgiveness of God preserves him; 3. his forgiving shows the truth of his testimony, that there is forgiveness.—He who strictly reckons with his fellow-men in outward matters, cannot have experienced the gift of free grace in his inner life.—Forgiveness and readiness to surrender all are inseparably connected.—How our trials by God may become temptations to sin: 1. By the supervention of our own evil inclinations; 2. of the world, with its allurements; 3. of the great tempter himself.—Every temptation is at the same time a judgment for the past and a danger for the future.—Even our necessary contact with a sinful world is a source of continual temptation.—God tempteth no man, yet may He lead us into temptation: 1. Because He *leads* us, and temptation is in the way; 2. because He tries us, and temptation supervenes; 3. because He deals with us according to our faith, and temptation exerts its power through our unbelief.—The dark cloud which rests upon our future: 1. Not want, but temptation; 2. not the enmity of the world, but its temptation; 3. not death, but again temptation.—Because we have, in our sinfulness, not trembled in anticipation of danger, we must, when pardoned, tremble after the danger is past.—A pardoned sinner has only *one* fear left, which leads to genuine fear of God, but delivers from all other dread: 1. The fear of defiling the white garment, of losing the ring, of being excluded from the marriage feast. 2. This leads to true fear of God: he recognises God everywhere, even in the midst of temptation; he hides in

prayer under the shadow of the Almighty; his love casts out fear.—The boldness of Christ's soldiers springs from their fear of temptation, just as in battle the courage which defies death springs from a calm view of the danger incurred.—Perfect love casteth out fear.—Along with the anticipation of the last assault, the believer will also obtain anticipation of final deliverance.—Deliverance in its threefold form—at the commencement, in the middle, and at the end of our journey to heaven.—"Deliver us from evil:" 1. From sin here and hereafter; 2. from evil here and hereafter.—The last petition the commencement of triumph.—The intercession of the three last petitions.—Our confidence in prayer derived from the assurance that God is able and willing to help us.—The climax of our prayer is praise: "Thine is the kingdom," etc.—The kingdom of God in its threefold form: the kingdom of nature, of grace, and of glory.—The threefold manifestation of the power of God: creation, redemption (the resurrection of Christ), and final judgment and glory.—Threefold manifestation of the glory of God: 1. The image of God glorified; 2. the Church of God glorified; 3. the city of God glorified (the conversion of the world).—Amen, or calmness and assurance the fruit of prayer.—The Holy Spirit alone grants the true Amen, in prophetic anticipation of the answer in peace.—The "Amen" as combining the promise of God and the vow of man.—Christ our Yea and Amen.—How in this prayer Christ, 1. hallows the name of God; 2. brings the kingdom of heaven; 3. reveals and fulfils upon earth the will of Heaven; 4. appears as the manna from heaven; 5. introduces pardon and peace; 6. manifests Himself as the Shepherd and Guardian of His people; 7. as perfect Saviour and Deliverer; and hence as the Burden of the new song of the redeemed.—Prayer an outgoing of faith, through Christ, to God.—Prayer, or personal converse with God, is holy love.—The right relationship of Christians towards their neighbours, towards God, and towards themselves.—To give—to give oneself, and to surrender—is, in a spiritual sense, to lend, to receive, and to enjoy.

Starcke.—Jesus the Patron, the Advocate, and the Provider of the poor, John xxi. 5.—God loveth a cheerful giver, and His righteousness endureth for ever, 2 Cor ix. 7, 9; Prov. xxii. 9.—It is proof of the folly of men, that they seek honour of each other, John xii. 43; and not rather that they may find acceptance with God, Ps. xxxi. 8.—Our best works become sin, if done only for the sake of appearance.—Our alms form part of our treasure; he who does

not hide it, seems like one anxious to have it stolen, Mark xii. 42–44. —Pray without ceasing, 1 Thess. v. 17.—The prayer of the righteous availeth much, if it be earnest, Ps. cxlv. 18; James v. 16; but that of the hypocrite availeth nothing, Luke xviii. 10, 14. We may everywhere find a place for prayer, 1 Tim. ii. 8; Jonah ii. 2, 3; but the prayer of the hypocrite is a lie wherever it be offered, Ps. l. 16, 17.—Sinful intentions in the heart may destroy the most holy outward acts, Luke xviii. 10, 14.—Prayer presupposes solitude, at least of the heart,—the most secret place in the house of God which is within, where we should close the door behind us, even though it be in public prayer, or in the largest assembly, 2 Kings iv. 4; Ps. lxxvii. 3.—Quesnel: Prayer requires heart rather than tongue, sighing rather than words, faith rather than reason, Mark xi. 23.—Würtemberg Bible: Those brief ejaculatory prayers sent up to heaven in few words, and which may be uttered even while engaged in our daily labour, are by far the richest and best, ch. xv. 25.—Quesnel: Prayer is not intended to inform God, but to set before man his misery, to humble his heart, to awaken his desires, to kindle his faith, to encourage his hope, to raise his soul toward heaven, and to remind him that his Father, his home, and his eternal inheritance are above, Phil. iii. 20.

The Lord's Prayer.—Quesnel: A king who himself draws up the petition which is to be presented, must surely take great pleasure in granting it, Isa. lxv. 24; John xvi. 23.—It is not wrong for an unlettered Christian to make use of a form of prayer; but it is well to accustom ourselves to bring our wants before God in our own words.—Our heavenly Father alone is to be worshipped, and no creature, ch. iv. 10.—*Maj. Harm.:* The kingdom of God comes from heaven to earth, in order that earth may become heaven. None of us can ascend from earth to heaven, unless the kingdom of God have first descended on us from heaven to earth, Luke vii. 20, 21.—Poor sinful man!—we are, so to speak, afflicted with spiritual impotence, so that we cannot come to the kingdom of God, but the kingdom of God must come to us, John vi. 44.—The will of God cannot be done unless we are willing, so much as lieth in us, to deny the will of our flesh, of Satan, and of an evil world, Rom. xii. 21.—Our daily bread comes from God, and not by blind fortune, or by fate, Hosea ii. 8.—Let us be satisfied with what is absolutely necessary, and not ask God for more than that, 1 Tim. vi. 8; Prov. xxx. 8.—The ungodly receive their bread by the intercession of the saints, Gen. xli. 54.—The poor equally pray for the rich, and the

rich for the poor.—If we are not ready to forgive, we only pray against ourselves, or invoke wrath and vengeance, which God will execute upon us, even as we reserve vengeance against our neighbour, Sirach xxviii. 14.—The life of the Christian a continual conflict.—*Maj. Harm.:* Our comfort under all temptations is this, that God is with us, that He sets bounds, and will make all things work together for our salvation, 1 Cor. x. 13; 2 Tim. iv. 17.—We endure under temptation, not in our own strength, but in that of God, 1 Cor. x. 13; 2 Pet. ii. 9; Isa. xli. 10–14.—Quesnel: Ah! how many snares are there, how many hindrances to what is good, how many occasions to sin, how many enemies of salvation, how much sorrow and misery! Ps. cvi.—Thou who temptest others to sin, who exposest thyself wantonly to temptation, or who in temptation fightest yet not with the armour of God, why wilt thou mock God by praying, "Lead us not into temptation"? 1 Pet. v. 6; Eph. vi. 11.—Canst thou be afraid of death, and yet pray, "Deliver us from evil"?—He has already delivered us from evil, He does deliver us, and He will perfectly deliver us, 2 Tim. iv. 18; 2 Cor. i. 10.—The honour of God should be the first and the last object of our prayers (Thy Name, etc.; for Thine is, etc.), Ps. lxix. 31, cxv. 1.—Spiritual fasting consists in ceasing from evil, Isa. lviii. 6, 7; and in temperance in all things, Luke xxi. 34.—The popish fasts are a constraint of conscience, a mockery, a hypocrisy, and a superstition, 1 Tim. iv. 3.—The more a sinner seeks to attract the attention of men, the further does God turn His compassion from him, Acts xii. 21, 23.—In order to be a sincere Christian, it is not necessary to hang our head like a bulrush, Isa. lviii. 5.—The life of believers is hid with Christ in God; but when Christ, who is their life, shall appear, they also shall appear with Him in glory, Col. iii. 3, 4; 2 Cor. vi. 9, 10.—Our good works, though done in secret, are not lost.

Lisko.—True righteousness: It consists not in appearance, but in reality and truth; its objects are not earthly, but heavenly; it has respect to the judgment of God, not to that of man. "Reference" to God the sole motive of truly good works.

Gerlach.—A comparison of this passage with ch. v. 16 shows that in this instance also our Lord teaches by contrasts. He unmasks selfishness in all its forms, both when it conceals unbelief under the garb of humility and retirement, and when it exhibits its fancied treasures to the view of men. It may be equally wrong in the sight of God to hide our good works (ver. 4) as to display them.—If you

would have your most ardent desire accomplished, pray, "Thy will be done."—The object of fasting is to set us free from the power of the flesh and of the world; but if we employ it to further our worldly views, it will only serve to increase the gulf between God and our souls.

Heubner.—Chrysostom: If you have not heard your own prayers, how can you expect that God shall hear them?—The will of God is in the first place His will with reference to us, which we are to do. The petition therefore means: Take away our own will, and let Thy will be my rule. But, further, the will of God also implies His purposes concerning us. Hence the petition means: Give us such a mind as to be satisfied with whatever Thou sendest, and never to murmur.—A Christian must learn also to have dominion over his body.

4. *Spurious worldliness of the Pharisees in their righteousness; or, the Pharisees' sharing of the cares of the heathen.*

Chapter vi. 19–34.

19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: 20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: 21 For where your treasure is, there will your heart be also. 22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. 23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! 24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. 25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? 26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? 27 Which of you by taking thought can add one cubit unto his stature? 28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. 30 Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith? 31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32 (For after all these things do the Gentiles seek); for your heavenly Father knoweth that ye have need of all these things. 33 But seek ye first the kingdom of God, and His righteousness; and all these things shall be

added unto you. 34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

CRITICAL NOTES.

1. Considerable importance attaches to the question as to the connection between this and the preceding section. According to Strauss and others, the two are wholly unconnected. De Wette remarks: "Hitherto the discourse proceeded upon a definite plan; but now the connection seems loose, and longer and shorter sayings follow each other." Even Neander regards the verses under consideration as an interpolation of Matthew. Meyer admits the connection between this and the preceding section, but holds that the connecting link is awanting in the text. Tholuck maintains, that while in all probability this section belongs to the context as given in Luke xii. 22–34, it is impossible to deny that its position in the Gospel by Matthew is the correct one. "The transition was natural from the idea that good works should be done only with reference to Him who is invisible, to the conclusion expressed in ver. 33, that in all our aims and undertakings the mind should be set upon the things of eternity." The same critic remarks, that "Hilarius understood these treasures upon earth as referring to the praise of men." In our opinion, the *internal* connection between the two sections appears from Matt. xxiii. 14: "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer." *The false spirituality* of these hypocrites arose from the *worldly-mindedness* with which they are specially charged in the text. The *external* connection with the previous section lies in the relation between the μὴ θησαυρίζετε, and the ἀπέχουσιν τὸν μισθὸν αὐτῶν of vers. 2, 5, 16. Having shown how the Pharisees by their false spirituality sought to lay up for themselves treasures in a figurative sense, the Lord next exhibits their hypocrisy and worldliness in seeking to gather treasures upon earth. Thus far Tholuck is right in saying that the admonition to lay up for themselves treasure in heaven is closely connected with what was formerly said about doing good works in secret, which the Father would reward openly. But that our Lord refers to worldly-mindedness in the garb of hypocrisy, and not to ordinary worldly-mindedness, appears from the expression, "Ye cannot serve God and mammon;" and, again, from that most important declaration, "If therefore the light that is in thee be darkness," etc. The history

of the Middle Ages, of monasticism, and of the hierarchy, has amply proved that false spirituality has always been connected with worldly-mindedness, long prayers with covetousness and ambition, almsgiving with avarice, and fasts with luxuriousness. Indeed, this love of the world, while apparently fleeing from it, is the characteristic feature of monasticism.

2. *Θησαυρούς, treasures.*—Treasures of any kind, but more closely defined by the addition of the term "*upon earth,*" and by the possibility of their being corrupted by moth and rust, or carried away by thieves. The moth attaches itself principally to garments which are not used, especially to precious robes of office.—*Consumption,* *βρῶσις* (the Vulgate and our authorized version render it *rust,* James v. 2, 3; Kuinoel and Baumgarten-Crusius refer it to a species of worms; Casaubonus and others speak of a *ἓν διὰ δυοῖν,* hence *σῆς βρώσκουσα*); a general expression, but points primarily to provisions, to accumulations of food and corn; while the breaking through of thieves refers to the possession of gold and silver. The meaning seems to be, that everything which is passing away has its own principle of destruction, suited to its special nature, whether vegetable, animal, or moral. In general, it exhibits the vanity of all earthly possessions, and the unsatisfactory character of the enjoyments which they yield. Irrespective of their use, these possessions are dead, exposed to the moth, to consumption, and to thieves,—to the organs of physical and moral annihilation. It scarcely requires to be added, that the *place* of these treasures, the kind of treasures, and the manner in which they are collected, are in this instance equally of the earth, earthy.

3. *Treasures in heaven.*—Our attention is first directed to the *place* where genuine treasures are to be found, viz., heaven, where God reveals Himself, and where all is eternal. The *kind* of treasures is in accordance with their *place,* or with heaven. Similarly, these treasures must be gathered in a heavenly manner—by kindness, by spiritual fellowship with God, by self-denial; in short, by a surrender to our Father who is in heaven. It is therefore quite erroneous (with Chrysostom and others) to apply it to almsgiving, in the expectation of a heavenly reward. On the other hand, it may be necessary to remind those who, like Meyer, regard the kingdom of heaven as something external and future, that this heavenly life begins upon earth by faith.—The heavenly possessions are characterized according to their negative advantages, where no moth doth corrupt, etc.; comp. 1 Pet. i. 4.—These words are also directed

against the carnal anticipations of the Jews, especially of the Pharisees and scribes.

4. *For where your treasure is.*—Our treasure, or dearest possession, forms the ideal on which our affections are set, and in accordance with which our feelings and desires assume shape. Hence, if our treasure is on earth, our heart will also be there, our inclinations and desires will be earthly; and, since this is contrary to our heavenly destiny, the consequence must be eternal sorrow and shame. But if the heart has its treasure in heaven, its affections will also be directed thither, and it will be transformed in accordance therewith.

5. *The light of the body.*—Connection. Not: in order to fulfil this duty, you must "preserve your inner light or reason undimmed;" but: ye must preserve your mental eye undivided in its gaze. The Lord evidently alludes here to the Pharisees, whose attention and affections were divided between what was temporal and what was spiritual. Their state of mind is illustrated by the eye. The eye is the light of the body (lit from the light of the sun). Everything now depends on a right condition of the eye. It must be ἁπλοῦς, *i.e.*, simple, in opposition to the πονηρός, or bad, spoiled eye. If the contrast between a healthy and a diseased eye were intended (in the sense of any ailment affecting it), it would have been otherwise expressed. We conclude, therefore, that it refers to the contrast between proper sight and deceptive or double sight. "The word is never used to indicate *healthy*. Hence we might agree with Elsner and Olshausen in explaining it as *an eye which does not see double*—double sight being a disease; and, with Quesnel, apply it as meaning, that it knows only one object of love—even God. But if we inquire what Hebrew word corresponded to the Greek term, we find that Aquila and the Sept. translate ἁπλοῦς for the Hebrew תָּם, יָשָׁר = ὁλόκληρος, which latter, like *integer*, is related to ἁπλοῦς. Thus Theophylact explains ἁπλοῦς and πονηρός by ὑγιής and νοσώδης." Tholuck.—But we object to any translation of definite and distinct into more general terms, in order thus to give them a meaning which is not warranted by the context. The desire of serving at the same time God and mammon may be characterized as a moral double sight, as an evil eye, which is rightly designated by πονηρός, in direct contrast to ἁπλοῦς. But the eye is ἁπλοῦς, when it wholly, consciously, and calmly agrees with the state of the mind and heart,—when it is not wandering, and therefore not double-sighted nor untrue, and hence worse than blind. On the other hand, the eye is evil if it lose its power of perceiving, or begins to wander

and miss the object set before it. Then the whole body will be full of darkness, or enveloped in night. But the darkening of the mind has more sad consequences than that of the body. *If therefore*—a *conclusio a minori ad majus*—*the light that is in thee* (the inward light) be darkness, etc.

The question, as to the meaning of "the light that is in thee," is of importance. Chrysostom: ὁ νοῦς.—Calvin: Lumen vocat Christus rationem, quantulacunque hominibus reliqua manet post lapsum Adæ. Beza, Chemnitz, Gerhard, Calov: "The eye which is enlightened by the word and Spirit of God."—Tholuck: That which is left of the Divine image in man, after John viii. 47, xviii. 37; or, as Gerhard has it, the light of nature.—Meyer: Reason, especially practical reason.—The capacity of the inner eye of reason to become the organ of knowledge is evidently here alluded to, although the expression has a more special meaning. It is not the inner eye itself, the νοῦς, but the light of the inner eye, or the Old Testament revelation so well known by the Pharisees and scribes, which had, by their carnal views, been perverted into error.—If the bodily eye is blind, the danger is less, because precaution will be used. The real peril lies in the eye seeing falsely or double, because in that case the light of the sun will only serve to blind, which is worse than utter darkness. The same holds true of the inner eye when it converts the light of revelation into a blinding and misleading light. This was the case with the Pharisees and scribes. They would have had God and a carnal Messiah,—they would serve the Lord and mammon.

As the organ of light, the eye of the body is, so to speak, our light; occupying, so far as we are concerned, the place of the sun, and in that respect representing the whole body, as if the whole body were an eye. This makes it also the organ and symbol of the inner eye, or of reason, by which the light of the spiritual sun is communicated to the inner life, and which, if healthy, converts the whole inner life into a capacity of spiritual perception. But just as when the external eye is not simple or double in its sight, the outward light only serves to dazzle, so also in reference to the inner eye and the light of revelation. *How great is that darkness!* The history of pharisaical Judaism has amply corroborated the truth of this statement.

The inward eye is intended to be the eye of the heart. Eph. i. 18. The state of the heart and the state of the eye influence each other. If the heart is set on heavenly treasures, the eye must be directed towards the light.

6. *No man can serve two masters.*—Double sight of the spiritual eye is both the cause and the consequence of duplicity in reference to the desires of the heart (James i. 8, *ἀνὴρ δίψυχος*). But the Pharisees, in their false spirituality, reduced it to a system, and deemed themselves capable of combining the service of Heaven with their earthly inclinations. The Lord dispels in the text this delusion. It is plain that no man can at the same time truly serve two masters. One of the two services must necessarily be merely outward, or, what is worse, one of the masters must be hated or despised,—because true service presupposes love and attachment. But why two examples? Meyer: "He will either hate the one and love the other, or else hold to the one and despise the other." This commentator reminds us that, as in other places, so here, *μισεῖν* and *ἀγαπᾶν* must have their full meaning, and not be interpreted by *posthabere* and *præferre*, as de Wette and others propose. But there must have been some special object for giving two instances. Perhaps the difference between them may lie in this, that the real master cannot be despised, but may be *hated*, since he must be respected, and it is impossible to get away from him. But if the real master is loved, the servant will hold to him and despise the usurper, who has no real claim, and from whose power it is possible and easy to withdraw. The application of this to spiritual life is plain. Man can have only one master, or only one highest good and principle of life. But if he choose the world as his highest good, and, along with the worship of the true God, attempt the service of an idol, he must decide for himself. First, however, let him clearly understand that he cannot at the same time serve two masters, and that, in attempting this double service, he can only be a traitor and a hypocrite.

7. *And mammon.*—Probably mammon was originally not the name of a mythological deity, but was gradually imported into mythology from common life, in a manner similar to that in which the term is still employed. *Bretschneider*: "*Μαμωνᾶς*, Hebr. מָמוֹן, fortasse significat id, cui confiditur, ut Sept. אֱמוּנָה, Isa. xxxiii. 6, *θησαυρούς*, Ps. xxxvii. 3, *πλοῦτον*, reddiderunt, vel est, ut multi putant, nomen Idoli Syrorum et Pœnorum, i.q. Plutus Græcorum." Augustine remarks on this passage: Congruit et punicum nomen, nam lucrum punice Mammon dicitur. "Money, in opposition to God, is personified and regarded as an idol, somewhat like Plutus, although it cannot be shown that such an idol was worshipped."—Olshausen.

Luther.—To have money and property is not sinful, provided it become not thy *master*, but remain thy servant and thou its master.

8. *Take no thought.*—Connection. Anxiety, which is distrust of God, is the source of avarice. Accordingly, the following sins follow each other: 1. Anxious care, distrust of God, commencement of apostasy; 2. avarice, and service of mammon, along with spurious and merely external service of God; 3. hypocrisy, and further development of external service into religious parade before men.—Again, anxious care itself springs from evil inclination and vanity, from worldliness (What shall we eat, etc.?),—which marks the beginning of apostasy from God. The word *μεριμνᾶν* denotes not merely anxious care, but inordinate and solicitous grief beyond our immediate wants, calling, or daily occupation; hence it is in reality to weaken one's hands in prospect of the work before us, or *the direct opposite of carefulness.* From its nature, care extends *εἰς τὴν αὔριον*, ver. 34.—By its solicitude the heart becomes divided, which is hinted in the word *μεριμνᾶν* (Tholuck). *Τῇ ψυχῇ*, in reference to the soul as the principle of physical life.—Is not the *life* more? —He who has given the greater will also give the less.—Solicitude is entirely at fault; Christ teaches us to reason,—God gave me life, which is the greater; therefore also, etc.

9. *The fowls of heaven.*—עוֹף הַשָּׁמַיִם, which fly along the heavens, —*i.e.*, appear separated from earth and its provisions, and yet fly so cheerily; like the lily, שׁוּשַׁן, which in its splendid apparel stands in the midst of a desolate and dusty plain.

10. *Life, extent of life, ἡλικία.*—There are two interpretations of this term: First, stature; Vulgate, Chrysostom, Luther, our authorized version. Secondly, duration of life; Hammond, Wolf, Olshausen, Ewald, Meyer. Both translations are warranted by the use of the language, but the context is decidedly in favour of "duration of life." For, 1. our Lord refers to the preservation or the prolonging of life; 2. the adding of a cubit to the stature were not something very inconsiderable, as is implied in the text.—A *cubit* (2 spans), a figurative expression, denoting that the duration of life has its fixed measure. Similarly also the provision for our life is fixed.

11. *Καταμάθετε τὰ κρίνα.*—Very significant, as much as: learn to understand, study the symbolical language of the lilies.—*In all his δόξα*, which may either mean his royal pomp, or the pomp of his royal array. The word *περιεβάλετο*, which follows, is in favour of the first of these explanations. Solomon, to the Jewish mind

the highest representative of human glory (2 Chron. ix. 15). The grass of the field, or every kind of herb,—among them the lilies, which adorn and are cut down with them. Dried grass and the stalks of flowers were used for heating ovens. "A number of beautiful flowers grow wild on the fields and meadows of the Promised Land,—among them, the splendid purple or bright yellow lily, of which the stem is three feet high, and of a dark red colour, the flower forming a crown which is surmounted by a tuft of leaves. Song iv. 5, vi. 2; 1 Kings vii. 19."—Gerlach. In Palestine, the grass withers in the course of two days under a strong east wind; when it is only fit for hay or fuel.

12. *After all these things do the Gentiles pursue.*—Such is the essential feature of heathenism; and this worldliness led to their apostasy, polytheism, and idolatry. It deserves notice, that Christ here refers for the third time to the Gentiles, since the Pharisees made it their special boast that they were free from all heathen contamination. But the very extreme of their traditionalism led them into heathen views and practices.

13. *Seek ye first.*—Meyer: *Πρῶτον*, first, before ye seek anything else. But in that case there would be no occasion for any other seeking, as then their eating, drinking, etc., *προστεθήσεται*. From a misunderstanding of the context, a few authorities have omitted the word *πρῶτον*, as in Luke xii. 31. De Wette is mistaken in supposing that *πρῶτον* "indirectly" implies the lawfulness of subordinately seeking other things. Let it be noticed, that the word *πρῶτον* means not merely first in order of time, but refers to the principle which actuates us in *seeking*, on which our earnestness in our temporal calling, and the blessing upon that calling, depend. This principle of ever setting before us, even in temporal matters, the grand spiritual object, leads onwards and upwards, until that which is secondary and subordinate is wholly swallowed up in that which is spiritual.—The difference between the simple *ζητεῖτε* and its compound *ἐπιζητοῦσιν* deserves mention. The former refers to a seeking which in itself is healthy; the other, to that which is unhealthy and excessive.

14. *The kingdom of God, and His righteousness.*—The kingdom of heaven is here called that of God, because the former verses refer to God as the highest good. To seek the kingdom of God, is to seek those blessings which are expressed in the Lord's Prayer, and of which the corresponding righteousness is delineated in the Sermon on the Mount.

15. *The morrow, ἡ αὔριον,* is personified. Every day brings its own evil—*κακια, ταλαιπωρία, κακότης*—from an evil world, but also its own help and deliverance from our heavenly Father.

DOCTRINAL REFLECTIONS.

1. The real nature of false spiritualism appears in the duality to which it leads, in the attempt to sever between God and the world; and in the false worldliness which it cherishes, in order to make up for this deficiency. Hence: *fanum* and *profanum*—holiday and work-day; priest and layman; cloister and the world; spiritual and temporal care; spiritual and temporal power (the two swords, as they are called); spiritual and temporal gain; spiritual and temporal possessions; spiritual and temporal enjoyment (Carnival and Lent). Or rather, more correctly, it is not spiritual and temporal, but temporal and spiritual.

True Christianity, on the other hand, combines spiritual with temporal life, by viewing the world itself as the symbol of God, and by sanctifying everything in it for the service of the Holy One.

2. Moths, consumption, and thieves corrupt the possessions and the enjoyments of the world, if we regard the world as our lasting habitation. See in this respect the whole Book of Ecclesiastes, or the Preaching of Solomon.

3. Science, natural philosophy, and even the highest poetry, have only recognised at a comparatively late period the sun-like nature of the eye, while here it is painted as with a sunbeam. To each of us, the eye is his sun, provided it be calm and single. Thus our vision depends on two conditions,—the outward sun in the heavens, and the inward sun of the mind. And thus the outward eye is at the same time a symbol and a medium of the inward eye, or of intelligence. Our intelligence serves as the organ of the sun of revelation, and becomes light, if it reflect not merely our own finite understanding, but transmit divine revelation to the inmost soul. Otherwise the light itself becomes darkness. And such night is the most dense,—more so than ordinary night, which is only *black*—implying the absence of light, or *ignorance*. Less guilt attaches to this than to the *grey* of mist—the interruption of light by folly or prejudice. But worst of all is that splendour of false light, when the light of revelation is perverted by the worldly mind into error, and truth itself converted into a lie.

4. Christ unmasks the worldliness which hides under the garb

of false spirituality, and traces it to its ultimate source: hypocrisy, avarice, solicitude, and worldly lust. He next invokes, against this spirit of solicitude in its spiritual garb, the testimony of the Spirit of God in nature, which the Pharisees, in their ultra-piety, had overlooked. Throughout, nature discloses its symbols to the Lord; and they all serve as symbols for the faithfulness of God and the trustfulness of man.

5. Christ Himself first sought the kingdom of heaven and His righteousness, in the fullest and most perfect sense; and everything else has been added to Him, Isa. liii. So shall it also be with His people (Rom. viii.).

HOMILETICAL HINTS.

How false spirituality always springs from worldliness: 1. Its source is secretly cherished worldliness; 2. it is essentially a manifestation of the carnal mind, and hence worldliness (Col. ii. 18); 3. it seeks in vain to conceal the worldliness which it everywhere betrays. Or, 1. Proof from the nature of the thing; 2. from history; 3. from experience of the twofold temptations with which every Christian is familiar.—Temporal possessions: 1. What they are in themselves; 2. what they become by faith; 3. what they become to the carnal mind.—"Treasures upon earth." A contradiction, when viewed in connection with our never-dying souls: 1. As being outward treasures; 2. as being transient; 3. as liable to loss.—Treasures upon earth,—so unsubstantial, and yet so dangerous: 1. Because they are spoilt by moths, consumption, and thieves; 2. because they bring moths, consumption, and thieves into the heart.—The worm of death in its threefold ravages: 1. In inanimate nature; 2. in physical life; 3. in human society, or in the moral world.—A thief, or a deceiver, the moth and consumption of the moral order of things.—The treasures in heaven.—The treasures in heaven, in their unchangeable character: 1. They cannot be corrupted from within; 2. they cannot be consumed from without; 3. they cannot be taken away from beneath.—The treasures of earth and the treasures of heaven.—Gathering in appearance and gathering in reality.—False gathering is a casting away, under the appearance of gain.—Real gathering is gain, under the appearance of loss.—True and false gain.—Wondrous character of the possessions of heaven: 1. They are hidden, yet manifest; 2. infinitely far, yet infinitely near; 3. one treasure, yet innumerable

treasures.—Only in connection with heaven can we again acquire earth as God's earth.—"Where your treasure is, there will your heart be also." 1. The truth of this saying (the heart ever lives in its highest good). 2. Inferences from this saying: *a.* As the treasure is, such shall the heart become: the heart will become heavenly or earthly, according as its treasure is; *b.* strictly speaking, our heart cannot become earthly,—it rather becomes devilish, a prey to the passions of hell; *c.* our heart is of heavenly origin, and cannot find rest or satisfaction in earthly possessions.—"The eye is the light of the body:" 1. The truth; 2. the symbol.—The body in its relation to the mind: 1. It is an instrument of the mind, by which man is to serve and glorify God; 2. a symbol of the mind, by which God admonishes man.—The eye and the light, in their physical and spiritual import: 1. The eye is also of the light, and shares the nature of light; 2. the eye itself becomes light by receiving light; 3. the eye gives light to the whole body.—The eye and the sun: 1. The eye is sun-like; 2. the sun is the eye of heaven; 3. the eye and the sun combined give light to the body.—A single eye and an evil eye, in their respective bearing on the inner life: 1. The eye, if single, has an undivided, and hence true vision; it beholds what is right, because it rightly beholds. 2. The eye that is evil is an *ignis fatuus:* its vision is divided, and hence false; it beholds what is false, because it falsely beholds.—The difference between a diseased eye and an evil eye, or him who is really blind and him who is blinded.—Not the blind, but the blinded, fall: for, 1. in their carelessness, they do not see; 2. in their excitement, they do not behold the principal object; 3. in their confusion, they see everything in a dim and disordered manner.—The inward eye and its object: 1. Its nature: to perceive that which is eternal. 2. Its light: the revelation of God in its widest sense. 3. Its giving of light: truthful application of the light which it has received.—An evil eye in our hearts, or perverted reason, may turn even the light of revelation into darkness.—The most dense darkness is that which the hypocrite makes to himself from the light of revelation.—The threefold night: 1. The blackness of night: want of light, ignorance. 2. The grey of mist: obstruction of light, prejudice. 3. The blinding light, or abuse and perversion of light, superstition and hypocrisy.—An evil heart changing the inward light into darkness: 1. By its spiritual pride; 2. by its carnal security; 3. by its treating the flesh as if it were spirit, and perverting the spirit into flesh.—"How great is that darkness!" 1. When the inner eye is not

only blind, but blinded; 2. when the inner light is not only obscured, but misleads; 3. when the day of salvation is changed into the night of destruction.—"No man can serve two masters:" 1. The truth of this statement; 2. its import.—Earthly possessions as mammon.—Mammon the greatest of all idols: 1. The idol of all times; 2. the idol of all nations; 3. the idol of all unconverted hearts; 4. the origin of all idolatry; 5. the first and the last among all the hidden idols of God's people, both under the Old and the New Testament.—The service of mammon converts the service of God into a lie.—True service of God excludes the service of mammon.—It is impossible to disown the service of our Lord and Master, by serving Him unfaithfully: we may hate, but we cannot cast off His authority.—If we despise him who falsely claims mastery over us, we shall soon be free from his service; they only serve Satan who *love to have it so*.—Solicitude is the mother of avarice.—Anxious care the certain consequence of worldly lust.—"Take no thought:" 1. Neither for your life (your maintenance); 2. nor for your body (your attire); 3. nor for what may befall you (for to-morrow).—Spiritual reasoning calculated to extinguish our solicitude. 1. God has already given us the greatest and best gift: *a*. The life of the body is more than its nourishment; *b*. the life of the mind is more noble than that of its instrument, the body; *c*. the life of life, or the divine life, is the highest gain. 2. God will also give us all other things in addition: nourishment for the body; preservation of the body, and spiritual sustenance for the life which is from Him.—The birds of the air and the lilies of the field preachers of trustfulness.—The difference between solicitude and lawful providence.—What solicitude cannot achieve and what it can achieve: 1. What it cannot achieve: *a*. It cannot pray; *b*. it cannot work; *c*. it cannot create anything; *d*. it cannot alter anything. 2. What it can achieve: *a*. Conceal heaven from our view; *b*. spoil earth; *c*. open hell.—Solicitude the main principle of heathenism. It springs, 1. from the ignorance of the heathen, who know not the living God; 2. from their deifying the things of the world.—"Your heavenly Father knoweth that ye have need of all these things."—God will not only nourish, but also adorn us.—How strange, if the little bird were to attempt sewing, or the lily spinning?—What solicitude loses, and what it gains: 1. It loses, *a*. the present moment; *b*. to-day; *c*. all eternity. 2. It gains, *a*. foolish projects; *b*. anxious dreams; *c*. a terrible awakening.—Christianity the source of highest order: 1. It restores proper order

in our affections and desires; 2. it sets objects before us in their proper order; 3. it sets our daily work in order; 4. it sets time and eternity in their proper order.—Solicitude, as indicating a divided heart, is closely connected with the eye that is evil, and with the attempt to serve two masters.—Carefulness and freedom from care.—Solicitude and everlasting negligence.—Solicitude a sinful distrust: 1. Of God; 2. of our neighbour; 3. of ourselves.—We need not be concerned for what is least, since we may obtain what is highest.—"Seek ye first the kingdom of God." How do we learn it? 1. From the succession of things (Lord's day first, then work-day; prayer first, then work); 2. mainly from our wants; 3. in a unique manner, when we surrender ourselves to God.—Our earthly calling is included in our heavenly calling.—He who prays well, will also work well.—All the wants of the children of God are supplied.—Nourishment and raiment are supplied without money in the kingdom of God.—Do not allow thoughts of the morrow to interfere with the duties of to-day: 1. Let them not distract you; 2. not tempt you; 3. not terrify you.—Wait each day upon God for the day.—Let to-day's duty engross to-day's attention.—Preparation for to-morrow forms part of the duty of to-day.—Every day brings its burden from beneath, but also its help from above.

Starcke.—Parallel passages: ch. xix. 21; Heb. xi. 26, xiii. 5; 1 Tim. vi. 9–17; James v. 3; Ps. lxii. 11.—We ought not to gather treasures from distrust of God's providence, nor from a desire to become rich; but to save, in the fear of God, to gather the crumbs, to make provision for our children, 2 Cor. xii. 14, is not displeasing to God.—*Hedinger:* What does it profit a man though he gain the whole world, and lose his own soul? xvi. 26; Phil. iii. 7, 8, 19, 20; Col. iii. 1, 2.—Not to have treasures, but yet to desire them is also sinful, 1 Tim. vi. 9; Ps. xlix. 17.—This warning applies also to the poor; for a beggar may set his heart as much upon one crown-piece as a rich man upon thousands, Luke xii. 19; Sir. xi. 17–19; Tob. iv. 7–9.—The heart, which is created only for God and for eternity, is dishonoured and degraded if we set it on things which perish, and, so to speak, convert it into a moth, James v. 1, 2.—*Quesnel:* Avarice, 1 Tim. vi. 9.—God has given man earthly possessions for use, 1 Cor. vii. 31: he who is unwilling to employ them for that object, will frequently experience that they may either be taken from him, or disappear in his hands, Ps. xxxix. 7.—*Treasures in heaven,* Luke xii. 33; 1 Tim. vi. 6, 18,

19; Eph. i. 3; 1 John i. 3; Eph. i. 5; Rom. viii. 17; Rom. iii. 24, 25; Col. iii. 10; Rom. xiv. 17; Luke xii. 21; 2 Cor. viii. 9; Eph. i. 18, ii. 7; Col. i. 27; James ii. 5; Rev. ii. 9, iii. 18; Ps. lxxiii. 25, 26.—If we forsake our earthly possessions for the sake of Christ, we lay up for ourselves treasure in heaven, ch. xix. 29. The best of all riches is the kingdom of God in the soul, Luke xvii. 21. —If we frequently contemplate the reality, the continuance, and the excellency of heavenly treasures, our minds will not be engrossed with transient and contemptible things, Col. iii. 1, 2; Ps. lxxiii. 25. —The heavenly treasures, which are entrusted to God's keeping, are best kept, Luke xii. 21; Gal. vi. 9.—Passing possessions become everlasting, if they are employed for the glory of God, and in almsgiving. In this kind of exchange we cannot be losers, Prov. xi. 1; Ps. lxi. 2.—*For where your treasure is*, Phil. iii. 20; Col. iii. 1, 2.— What we love and esteem is always in our mind.—He whose every desire is in heaven, seeks nothing upon earth.—*Majus:* Totum mundum debet contemnere, qui sibi thesaurizat in cœlo; Augustine, Ps. lxxiii. 25. Everything depends upon the heart, Isa. xxvi. 8, 9; Matt. xii. 35; Ps. vii. 10.—Be careful that your heart be single, sincere, and honest, or else all is lost.—Say not, in your carnal confidence, I have a good heart, Jer. xvii. 9; rather pray, Search me, O God, and try my heart, Ps. cxxxix. 23, 24.—Remain Thou, O God, in my heart, and let my heart remain in Thee; since it is created only for Thee, and Thou alone deservest it, Ps. cxxxii. 13, 14.—*The light of the body is the eye.* There is nothing more single than the eye of faith; follow that light, and you are safe.—The eyes are the road into the heart. *Majus*, Joshua vii. 21; 1 John ii. 15.—True enlightenment appears in all things, Dan. v. 11.—An evil intention spoils the best works. *Hedinger*, 1 Cor. xiii. 1.—The way of the righteous is a way of light, but that of sinners is only darkness. *Quesnel*, Sir. iv. 20, 21; John xii. 35; Prov. ix. 15.— We cannot conceive any greater darkness and blindness than that of the *Pharisees*, who imagined that they were righteous and devout, whilst they were entirely devoid of these graces, John ix. 40, 41; Rev. iii. 17.—Let us be guided in all our actions by an enlightened conscience, just as the body is by the eye. *Cramer*, Prov. xiv. 8. —*The service of mammon*, Hab. ii. 9.—Much here depends on the little word *serve*.—Whoso seeks heaven in the world, acts contrary even to nature and sound reason, 1 Kings xviii. 21; 2 Cor. vi. 14, 15.—The service of mammon an abominable bondage. *Majus*. —A covetous person renounces God, for covetousness is idolatry,

Eph. v. 5; Col. iii. 5.—Not cared, well cared for, 1 Pet. v. 7.—All nature and every creature is like a ladder by which we may ascend to our heavenly Father.—The birds of the air are only the creatures of God, yet they are nourished. How much more shall we be provided for, who are not only His creatures, but called to be His children! Isa. lxiii. 16; Ps. ciii. 13.—If we would only consider our high origin, we should trust more to infinite goodness and wisdom, Isa. xliv. 2; Sir. xi. 23.—Just as solicitude is the punishment of unbelief, so much complaining is the fruit of unbelief. —Christians must differ from the heathen not only in respect of their faith, but also of their use of earthly things.—All the requirements of this life are added along with the one great possession of the kingdom of heaven.—Anxiety for the kingdom of God makes rich, since it bestows God Himself and all His blessings, Ps. lxxxiv. 12, lxxiii. 25.—The future belongs to God alone.

Lisko.—Only *one* direction of the heart is right; to seek earthly things betrays inward defilement.—*To serve*, means to dedicate all that we are and have to another; in this sense we ought to serve God alone.—Prayer and labour.—Solicitude is foolish, being useless.

Gerlach.—Our minds and hearts must be fully directed towards God, so that everything else may be subordinate.—Lord, Thou hast created us in Thine image, and our heart has unrest till it finds rest in Thee.—*Augustine.* In this and the following passage, care means anxious and distracting solicitude; not that carefulness which our calling demands (Phil. iv. 6; 1 Pet. v. 7; Heb. xiii. 5). —Ps. civ. 27; cxiv. 15. The circumstance, that many birds and other animals die of cold and hunger, does not affect the argument, since this is not the consequence of their want of solicitude.

Heubner.—If the heart and inclinations are at fault, the whole life shall be at fault.—But if the will is directed towards that which is good, everything will bear reference to that one grand object: there will be harmony and light within and without; man will understand his wants, and where they may be satisfied.—God demands our whole heart.—The service of the world is slavery and idolatry; that of Christ, liberty.—The tendency of materialism towards heathenism.—Difference between the absence of solicitude in a Christian and in a worldly man: 1. In the former, it springs from earnestness for the great concern; 2. in the latter, from thoughtlessness.—What is the right state so far as care is concerned: 1. Not to place what is heavenly on the same level with what is

earthly (ver. 24); 2. not to assign the first place to what is earthly (vers. 25–32); but, 3. to assign the first place to what is heavenly (vers. 33, 34).—Wretched folly of earthly cares.—The great care of the Christian.—The decisive question: The world or Christ?—How Jesus leads to true freedom from care.

5. *Issue and characteristic manifestations of Pharisaism, as wicked harshness and abuse of what is holy.* (*Inquisitions and Indulgences.*)

CHAPTER VII. 1–6.

1 Judge not, that ye be not judged. 2 For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. 3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? 5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. 6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

CRITICAL NOTES.

1. De Wette and Tholuck—as formerly Calvin and Bucer—miss the connection between this and the preceding section. Olshausen suggests, that it lies in the idea that the character of the disciples is in direct opposition to prevailing views. Stier: Transition from a view of the inner man to what was around. Ewald: How the Christian ought to deal kindly and charitably towards those who are without. *Heubner:* However earnestly and zealously you strive after perfection, be gentle and mild towards others (Augustine: Opus est mitescere pietate). Our own explanation has been given in another place. It is sufficient here to repeat its substance. "The spirit of anxious, corroding care, in opposition to cheerful confidence in God, marks the final stage of religious perversion, which manifests itself, on the one hand, by fanaticism and harsh condemnation of our neighbour, and on the other, by carnal and callous trifling with what is holy. For, these two extremes of fanaticism and profanity meet, just as spurious asceticism is generally connected with love of the world" (Leben Jesu ii. 2, 623). A passage analogous to that under consideration may serve to throw light both on the connection and the meaning of what otherwise

would present some difficulty. In ch. xxiv. 48 we read, "But and if that evil servant shall say in his heart, My lord delayeth his coming (worldly-mindedness and worldly care); and shall begin to smite his fellow-servants (fanatical judging), and to eat and drink with the drunken (misspending and profaning of what is holy), etc." Both these passages evidently bear reference to the judgment to come. Accordingly, we have the following antithesis: Be not surcharged with worldly cares for the morrow, but rather be filled with spiritual anxiety for the day of judgment. Judge not, that ye be not judged.

2. *Judge not.*—The word κρίνειν here implies unkind, condemnatory judgment (Theophylact, Kuinoel, Tholuck, and others), as appears from the opposite clause, ἵνα μὴ κριθῆτε. But the simile about the mote and the beam, proves that the expression cannot simply mean condemnation. Meyer is right in controverting the idea, that the word refers exclusively to the judgment of man (Erasmus, etc.). He applies it to the judgment to come; but ver. 6 proves that judgment on earth precedes the judgment of the last day. Uncharitable judgment receives its meed here as well as there. Comp. v. 22, vi. 14; the parable in xviii. 23; James ii. 13. Heubner: "*Judge not.* This neither refers (unconditionally) to our private judgment, nor to the official expression of our opinion which we may be bound in duty to give (which, however, may run into the sinful extreme here condemned). Least of all does it apply to the sentence pronounced by a judge (who should always bear in mind that he is under law to God), but to those uncalled-for judgments which are neither dictated by duty, nor prompted by love."

3. *For with what judgment ye judge; i.e.*, the strict measure of your judgment will be made the standard according to which ye shall be judged (the ἐν is used instrumentally). As professedly you consider it *right*, you shall experience in your own case whether your standard is true or false. "God in His righteousness exercises the *jus talionis*. Truth and equity are, so to speak, elastic; and in the moral order of things, an unjust blow will recoil on him who has dealt it."—*And with what measure ye mete*: in Luke, ἀντιμετρηθήσεται. A wider application of the idea of our relation towards our neighbour. The simile expresses the general principle, that according to our conduct towards our neighbours shall we receive at the hand of God, whether directly or through the instrumentality of men. In general, the figure, however, applies to harsh and uncharitable judgment.

4. *The mote*, the splinter, *κάρφος*, festuca. "Thus in a Talmudical proverb, the word קִיסָם, for a small fault (Buxtorf, Lexicon Talm. p. 2080)." *Δοκός*, trabs, קוֹרָה, hyperbolically for a great fault. "As in ch. vi., the eye of the body here represents that of the mind; our own sinfulness deprives us of the capacity to judge the moral perversion of others." De Wette and Meyer deny this reference. But although it is true that the person who has the beam in his eye is characterized as, in a certain sense, seeing clearly, yet his vision is morbid. It also deserves notice, that the text refers to faults which are outwardly apparent. Fanaticism is specially bent on discovering and condemning *errors of knowledge*, such as supposed or real heresies. Viewed in this light, the mote in the eye might indicate a comparatively trifling dogmatical error, while the beam would refer to the destroying of the whole system and bearing of truth.

5. *Hold! that I may pull out the mote.*—*Ἄφες*, *ἐκβάλω* (a conjunction of encouragement). His hypocrisy consists not merely in his refusing to see the mote in his own eye, but also in his disguising his want of charity for his brother under the garb of compassionate zeal.

6. *Thou hypocrite.*—He is a hypocrite not merely in the judgment of God, but also in a subjective sense, since he applies not unto himself the measure by which he judges his brother.—*Διαβλέψεις*. We must not overlook the meaning of the compound verb. Then shalt thou (be able) to look into it (properly), and really to aid thy brother. But so long as the beam remains in thine own eye, thou art ill fitted to perform the operation upon the eye of another.

7. *Give not that which is holy.*—Maldonatus, de Wette, Tholuck, deny that there is any connection between this and the preceding context. Kuinoel, Neander, Bengel, and Olshausen, maintain that vers. 6–11 are not in their proper places. Stier suggests that Christ now proceeds to censure the opposite extreme of excessive laxity. Erasmus and Meyer hold that the expression, *διαβλέψεις*, leads to the idea, that it must still be our endeavour to improve our neighbour, and not to give that which is holy to the dogs. But, as in former cases, the *internal* connection between this and the preceding passage is, evidently, that the extremes of excessive harshness and of moral laxity generally meet. The *outward* connection lies in the contrast between the brother whose benefit is apparently the object of the harsh judgments pronounced against him, and the dogs and swine, to whom that which is holy is at the same time prostituted.

Indeed, such conduct falls under the injunction, *μὴ κρίνετε*, since the judgment of sinners is hastened and increased when what is holy is cast before, or even forced upon them (Matt. xiii. 10). Hence to withhold that which is holy from the dogs, and pearls from swine, is the opposite of judging them, and only what is right and proper in the circumstances.—That which is holy. Von der Hardt, Paulus, and Tholuck refer it to the sacrificial meat, or to the provision of the priests. Meyer controverts this view without adequate grounds. The difference between *δῶτε* and the *βάλητε*, which follows, deserves notice. The word *διδόναι* seems to imply—however horrible it may seem—that the dogs receive it. The expression is evidently symbolical not only of Gospel *truth* (the provision of the priests), but also of Christian fellowship, and the privileges of the Church, such as the sacraments. But if this *διδόναι* betokened a most iniquitous laxity, the *βάλλειν* of pearls before swine is the result of a laxity which almost amounts to madness. Such, then, is the upshot of Pharisaism—profanation of what is holy and good beyond rational belief. The *pearls*, an image of what is most precious. According to Gesenius, the figure is applied by the Arabs to well-chosen words or apt sayings. De Wette: A figure of pure conviction, and of the highest state of mind. If by what is holy we understand the highest religious possessions, the term, pearls, may be applied to the highest moral possessions, which were specially prostituted by the Pharisees. It has been suggested, that the figure alludes to the resemblance of pearls with peas or acorns. Certain it is, that the swine touch with their snouts everything resembling food. As this casting of pearls before swine—however foolish—must have had some show of reason, it may perhaps represent an attempt of satisfying their cravings. And such indeed is the true character of laxity; it prostitutes what is highest and holiest, to satisfy the animal and the devilish in man. Both dogs and swine were unclean animals, according to the law of Moses (see Sept. 1 Kings xxi. 19, xxii, 38; 2 Sam. iii. 8, ix. 8; 2 Kings viii. 13; Matt. xv. 26; Rev. xxii. 15, etc.); and, indeed, throughout antiquity generally (Horat. Epist. i. 2, 22 » vixisset canis immundus vel amica luto sus). The expression refers to what is impure and wild in our nature; more particularly, the word "dogs," alludes to that which is low, unclean, heretical; and "swine," to the hostile element, and to stubborn resistance. Augustine regarded the dogs as *oppugnatores*, or hostile persecutors, and the swine as *contemtores veritatis*, or unholy persons who were incapable of being impressed by what was spiritual. But

the context does not bear out this view, as the swine are represented as ultimately the *oppugnatores*. "St Bernard was wont to quote this verse, in order to incite the Christian knights to the Crusades. Schreöckh xxv. 114."

8. *Lest they trample them under their feet, etc.*—Of course the pearls could not be broken, but only trampled in the mire.—As this refers only to the swine, Theophylact, Hammond, and others, apply the στραφέντες ῥήξωσιν to the dogs. But this is evidently a mistake. Although nothing is said about the conduct of the dogs, the sin of giving that which is holy to the dogs sufficiently condemns itself, even without mentioning ulterior consequences. Besides, the dogs ultimately become swine, just as that which is holy is further designated as pearls; and the iniquity of the first action passes into the madness of the second. At last the full consequences appear, when the swine turn from the gift to the giver, and rend the profane sinners. It is needless to inquire whether swine can literally rend; at all events, they may tear off the flesh. (Besides, the word ῥήξωσιν, like the *dirumpere* in the Vulgate, may allude to the disruption and destruction of the communion of the disciples.) Στραφέντες denotes the enmity (Chrysostom) and the fury of the swine, on account of the deception practised upon them. Such, then, are the twofold consequences: that which is holy, with all its treasures, is lost in iniquity and mire; while its unfaithful and vile administrators also perish in their sin.

DOCTRINAL REFLECTIONS.

1. The passage is evidently intended to describe the judgment awaiting the false spiritualism of those worldly-minded Pharisees and scribes. Hence the passage contains no reference to the proper conduct of the disciples, in opposition to that of the synagogue. They are merely warned against imitating those sinners; the Lord in His mercy concealing under a simile the fearful judgment that awaits all who are guilty of such profanity.

2. It is a historical fact, meeting us both during the Old Testament dispensation (at the destruction of Jerusalem) and in the annals of the Church, that carnal zealots, while pronouncing harsh judgment against their brethren, give that which is holy to the dogs. Fanaticism and indifferentism were not only combined in the Pharisees: we meet them but too frequently at later periods; as, for example, in the Inquisition and the traffic in indulgences, and under many other, though perhaps more subtle, forms.

3. We may connect with this passage the prophecy in Revelation, which represents the beast out of the sea as ultimately bearing rule over the external sanctuary (Rev. xiii. 14).

4. From this disclosure of the lowest depth to which the righteousness of the Pharisees descends, we may profitably look to the opposite path, by which the disciples of Jesus ascend into the kingdom of heaven. Theirs is a gradual progress through suffering to the glorious height of purity and of love, to fellowship with the prophets, and to that final reward which awaits them in the kingdom of God; while the Pharisees, with their spurious sanctimoniousness, are at last degraded to the level of those who are compared to impure beasts, and who become the instruments of judgment upon them.

HOMILETICAL HINTS.

"Judge not, that ye be not judged." For, 1. with your own judgment (according to your own judicial procedure) shall ye be judged; 2. with your measure (of punishment) shall it be measured to you; 3. by your own judgment the beam will be found in your own eye—the greater guilt will attach to you.—By anticipating the judgment of God by our own judgment, we call down judgment upon ourselves. For, 1. we take the place of the Judge (anticipate Him); 2. of the last day (anticipate it); 3. of inexorable justice (anticipate it).—A tendency to judge others is legalism in its full development as hypocrisy.—To take pleasure in judging, is to take no pleasure in saving. Hence it is opposed, 1. to the Gospel; 2. to the Spirit of Christ; 3. to the mercy of God; 4. to our calling as Christians.—Difference between judgment in the way of duty, and in contravention of duty: 1. The former is done in the prosecution of our calling, and accompanied by pity; 2. the latter is done contrary to our calling as Christians, and accompanied by pleasure in condemning.—Wherein thou judgest another, thou condemnest thyself, Rom. ii. 1.—Needless judgment: 1. Its origin (self-righteousness and want of love, self-exaltation and pride, self-satisfaction and hypocrisy); 2. its various forms (speaking evil, casting suspicion, detracting, putting the worst construction upon matters, calumniating, accusing of heresy); 3. its poisonous fruit (injury of evangelical truth, injury to our neighbour whom we judge, injury to ourselves).—He who judges without mercy, converts both heaven and earth into a place of judgment. To look upon the world with the eye of a judge, is to see it enveloped in the flames of judgment. The con-

sequence is, that we lose, 1. our faith; 2. our love; 3. our hope.—As we measure to our neighbour, we mete out to ourselves.—As we measure to our neighbour, it shall be measured to us, 1. by God; 2. by man.—When tempted to judge, let us remember that everything around may rise up in judgment against us.—The mote and the beam. The judgment about the mote, sinful, 1. because it is an assumption on the part of one who himself needs to be cured; 2. because it is a hypocritical offer of aid, on the part of one who is destitute of love; 3. because it is a lying pretence of ability to help, on the part of one who himself is helpless.—The hypocrite derives his own spiritual greatness from detraction of his brother. 1. His aggrandisement springs from the littleness of his brother; 2. his glory from tarnishing him; 3. his adorning from stripping him; 4. his vindication from condemning him.—If our justification flow from looking to Christ, we shall be owned and exalted; but if from an uncharitable and harsh estimate of our neighbour, we shall only descend lower and lower.—A Pharisee with the beam in his eye attempting to relieve the eye of his neighbour, the most ridiculous, were it not the saddest sight.—"He shall have judgment without mercy who has shown no mercy" (James ii. 13).—Give not that which is holy to the dogs, neither cast ye your pearls before swine; or, the sin of prostituting what is holy in faith and life: 1. How it is done; 2. how it brings its own condemnation.—Harsh judgment and sinful prostitution of what is holy springing from the same root: 1. as exemplified by the spirit of traditionalism; 2. from history (Pharisaism, Medievalism, seventeenth century); 3. as apparent from the temptations of our inner life.—The end of false spirituality in profligacy.—The Pharisees at last the prey of dogs and swine.—The goal of the disciples of Jesus, and that of zealots for tradition.

Starcke.—Judge not from partiality, James ii. 1; nor from suspiciousness or want of love, 1 Cor. xiii. 7; nor from self-love or censoriousness, vers. 3, 4; nor from envy and malice, Job xxxi. 29; Prov. xxiv. 17; Sir. viii. 6.—That ye be not judged, or incur the Divine judgment, Rom. xiv. 10.—To judge is the prerogative of God. Hence, to assume this function without special authority, were to deprive God of His glory, or to have the beam in our own eye.—The Lord here warns young converts of a danger to which they are peculiarly liable: that of judging others and forgetting themselves. Then He adverts to dangers to which His disciples generally are liable, Luke ix. 48. Such passages as 2 Tim. iii. 6–10, 1 Tim. v. 1, 13, 19, Gal. vi. 1, Rom. xiv. 4, refer to this zeal with-

out knowledge.—God has reserved to Himself alone to judge the human heart. Quesnel; 1 Cor. iv. 5, xi. 31, vi. 10; Luke xviii. 11.—The best remedy against speaking evil of others, is to look attentively at our own heart and conduct before censuring others. Quesnel: James iii. 2.—He who is unspiritual, being under the power of great sins, is incapable of showing to others their transgressions, Rom. ii. 19; John viii. 4–9.—He who only delights in self, and looks down upon others, is blinded and condemned.—Majus: Rom. xiv. 1; Prov. v. 21, 22.—Difficilius est, præstare, quam exigere, melius exemplo docere, quam dictis. Hil. in h. l. Hab. iii. 15.—Let our reformation commence within, Ps. l. 19.—Dogs, swine; Prov. ix. 8; 1 Cor. x. 21; Phil. iii. 2. Sanctity of the Lord's table, Rev. xxii. 15; 2 Pet. ii. 20–22.

Gerlach.—The passage refers to the disposition to judge, and the assumption of superiority over our neighbour.

Lisko.—It is a fundamental principle of the kingdom of God, that no indulgence shall be shown to those who have shown no indulgence to others (ch. xviii. 23), but that strict retribution shall be awarded them.—Aspire not to be the spiritual adviser of another, if thine own conscience is not clear, Luke vi. 41, 42.—But, on the other hand, prudence and a proper judgment of others are indispensable, if our spiritual welfare is not to be recklessly exposed to danger.—Beware of communicating the gracious experiences of your heart to daring, vicious, or hardened persons.—Brief notes: The word of God is the sanctuary by which all other things are hallowed. The dogs are those who persecute the word, upon whom we may not force what is holy; the swine, those who despise the word, having surrendered themselves to carnal lusts.—*Heubner:* Our conduct towards others will be the measure by which God will judge us.—*Cast* out, or pull out; *i.e.*, do not spare thyself, however painful it may be; after that, see how thou canst take the mote, etc., *i.e.*, deal gently and cautiously with thy neighbour.—It is a very difficult and delicate matter to improve others, and requires great carefulness.—You do not cast away your pearls to be trodden down by beasts; neither are you to prostitute to unholy persons that which is holy,—the glorious truths of Christianity, the sacraments, and your spiritual experiences.—This, however, does not imply that we are not to seek the spiritual good even of such unholy persons.—Christianity must remain a mystery from the profane world—and yet be publicly proclaimed.

III.

Directions how to avoid the errors and sins of the Pharisees and scribes, and to enter upon the way which leads into the kingdom of heaven. Practical order of grace.—*Conclusion of the Sermon on the Mount.*

CHAPTER VII. 7–29.

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: 8 For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. 9 Or what man is there of you, whom, if his son ask bread, will he give him a stone? 10 Or if he ask a fish, will he give him a serpent? 11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him? 12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. 13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: 14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. 15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. 16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? 17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20 Wherefore by their fruits ye shall know them. 21 Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. 22 Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? 23 And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity. 24 Therefore, whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; 25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. 26 And every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; 27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. 28 And it came to pass, when Jesus had ended these sayings, the people were astonished at His doctrine: 29 For He taught them as one having authority, and not as the scribes.

CRITICAL NOTES.

1. *Connection* with the context.—De Wette and Meyer deny the connection with the preceding section.—*Heubner:* In order to attain

the Christian wisdom formerly mentioned, it is absolutely necessary to seek it by prayer.

To our mind, the transition is plain. In the former section, the awful danger of the judgment to come was set before the disciples. Weak, helpless, and conscious of their inability to escape this judgment in their own strength, or to attain the righteousness of the kingdom of heaven, the encouraging call meets them, "*Ask, and it shall be given you,*" etc. Seek a refuge in the New Dispensation, since the Old is to perish amid such judgments. But the general connection is even more definite. In the Sermon on the Mount, properly so called, the Lord had described the righteousness of the kingdom of heaven; while in its application, or in the practical address which followed it, He had exposed the false righteousness of the Pharisees and scribes, both in doctrine and life. In the passage before us, He now teaches them how to avoid the way of destruction, and to enter upon that of life. Order of succession in the kingdom of God: 1. What to seek, vers. 7–14; 2. What to avoid, vers. 13–23; 3. The evidence of genuine religion, as exhibited in the parable of the judgment, vers. 24–27.

2. *Ask, and it shall be given you.*—The three terms, ask, seek, and knock, indicate a gradation. Some critics, as de Wette and Meyer, hold that all the three terms refer to prayer. This view is apparently supported by the remarks of Luther, "By this the Lord exhorts us the more strenuously to prayer." Somewhat similarly Bengel: "1. Contra indigentiam vestram dona petite; 2. quærite quæ amisistis occulta, recipientes vos ex errore; 3. pulsate, qui foris estis, ut intromittamini. But Bengel and Luther evidently regard the expressions as implying, that the burden and the object of our prayers were increasingly to assume a more definite shape. Tholuck: In point of fact, the term *αἰτεῖτε* is generally applied to prayer, *ζητεῖτε* to our endeavours, and *κρούετε* to the investigation of the Scriptures. We regard the passage as marking a climax,—the word *ζητεῖτε*, like בַּקֵּשׁ in Jer. xxix. 13, 14, indicating earnest desire; and *κρούειν* perseverance, even though an answer seem denied. To *ask*, indicates the *want* of an object, which can only be obtained by free gift; to *seek*, that it has been *lost;* to *knock*, that it is *shut up*—hence this prayer which is both the work of life and the evidence of life.

3. *For every one that asketh, receiveth.*—Such, indeed, is the invariable rule. Perseverance in prosecuting that to which we may fairly lay claim, is generally crowned with success even among men.

How much more, then, if our object be the kingdom of heaven, and our efforts those of prayer! (The conditions of it appear from the context.) This applies, in the first place, to the *subjective* bearing of our spiritual efforts.

The following verses show that it is equally true *objectively*, or with reference to Him from whom the blessing is sought.

3. *Or what man?*—The word *or* does not mark the antithesis,—If it were not so,—but refers to the contrast between the objective and the subjective certitude of prayer.—The sudden turn in the address is exceedingly striking: "Or where is there a man of you whom his son shall ask for bread (and who shall—no!),—he will surely not give him a stone?" The meaning is: However wicked any of you may be, if his son were to ask him for bread, surely he would not give him a stone, etc.—Bread and stone, fish and serpent, however similar in outward appearance, are vastly different in reference to the nourishment they afford. There is evidently a gradation in the expressions. The most hardened parent would not meet the entreaty of his child by such cruel deception. It is noticeable that the text does not refer to the possibility of not being heard, but that it sets before us the alternative of a genuine and a deceptive answer. This indicates that, if God were not to hear our prayer, our state would not simply continue what it had been before, but that the heart would become a stone, and meat for the serpent.

4. *Being evil.*—Meyer: Although, compared with God, ye are morally evil (πρὸς ἀντιδιαστολὴν τῆς ἀγαθότητος τοῦ Θεοῦ, Euthymius Zigabenus). But this "*comparison* with God" must not be pressed. We had rather explain it: Before God, measured even according to the human standard, ye are evil. The statement undoubtedly implies the sinfulness of man, both in its universality and in its inseparable connection with human nature.—Know how to give good gifts—not, *soletis dare* (Maldonatus). The reference here is not to the ability of man, in opposition to his actual performance, but to the powerful and ineradicable instinct of paternal affection, which, in a certain sense, and for certain purposes, is capable of overcoming even our πονηρία. If the paternal feelings of man are indestructible, how much more will the goodness of God continue for ever!—A conclusion *a minori ad majus*. "Good things;" in Luke xi. 13, more definitely, the Holy Spirit. The object is here left more indefinite, as opening up in measure as we seek it.

5. *Therefore all things whatsoever ye would.*—Ewald maintains that this should have been inserted in ch. v. 44, before the word

ἀγαπᾶτε. The word "therefore" implies, indeed, a reference to the preceding context; which, however, we find in the close of the former verse, where the free mercy of God was set before the disciples. As if it were said: In prayer commit yourselves with perfect confidence to the God who giveth every good and perfect gift; but on that very ground imitate Him in your conduct towards your neighbours. God answers prayer, for it is His Spirit who teaches us to pray. Do to your neighbour what is due to him: the demand which he addresses to you will be found in your own heart, in the shape of your demand upon your neighbour. Pray with unbounded confidence, and with the same measure bestow your affection upon your neighbour. You will descry in your own hearts what this measure should be. From this the connection will be evident; indeed, the verse forms, so to speak, a section by itself. On similar sayings among heathen philosophers, comp. Tholuck. Wetstein quotes the following from the Rabbins: Quod tibi ipsi odiosum est, proximo ne facias, nam hæc est tota lex. There the rule is given negatively, but here positively; and hence in infinitely richer and deeper bearing. De Wette thinks that the injunction to love our neighbour as ourselves, implies much the same thing, viz., moral equality. We do not mean to assert that this saying contains anything peculiarly distinctive of Christian morality. In fact, it refers not to the matter of our conduct, or to love; for we may possibly expect from others something that is evil, such as flattery. It deserves notice, that the statement applies, in the first instance, to the form or mode of our conduct. It is not said, Do ye even *that* to them, but, Do ye even *so* to them (οὕτως). We are not to do to people whatsoever they ask from us, but we are to act towards them *according* to what we would expect at their hands. The measure of our demands is also to be the measure of our self-denial and devotion. Thus our own heart will tell us, by our requests upon others, what is the request, and what the claim, of our neighbour. In other words, our every demand must become a performance. But this implies the mortification of egotism; and thus, what in the first place referred to the manner, applies also to the matter, of our conduct. Viewed in this light, the statement contains an injunction of love to our neighbour, according to the measure of our love to ourselves. The "peculiarly Christian element" in this injunction, is the novelty of the measure which we are to apply to our love to our neighbour. None of us would ask flattery from our neighbour, knowing it to be such. What we desire from our

neighbours is, that they shall be ministers of good, not of evil, to us: hence our duty towards them corresponds with this our demand. —*For this is the law and the prophets.* Matt. xxii. 39; Rom. xiii. 9.

6. *Enter ye in at the strait gate.*—First the gate, and then the way (Meyer, Bengel); and not the reverse, as asceticism would have it,—first the way, and then the gate (Calovius: the way,—the life on earth; the gate,—exitus vitæ). Similarly de Wette and Tholuck. Perhaps the mistake has arisen from mixing up this with another figurative expression: "It is easier for a camel to go through the eye of a needle," etc., Matt. xix. 24. Nor can the expression εἰσέρχεσθαι διά, in ver. 13, determine our interpretation, since the same words are afterwards applied to the broad way (εἰσερχόμενοι δι' αὐτῆς). The figure becomes even more striking, if we recall to mind the former advice, to *knock*. We see, as it were, two cities before us. The pilgrim must quit the one, which is the old world, over which judgment is to burst, and enter into the other, which is the kingdom of heaven, where alone the soul can find a refuge. Again, viewing the passage in the light of the judgment, which, according to our Lord's prediction, was to overtake Pharisaism, we may consider ancient Jerusalem as the city which must be forsaken. But there are two gates by which it may be left. One of these is strait, being the righteousness of Christ; the road is narrow—the seven beatitudes; and few there are which enter in thereat to eternal life. But there is also a wide gate—the legalism of the Pharisees, and a broad way—that of external Judaism; and many there are which hurry along this road to that awful historical destruction,—the great ἀπώλεια of the Jewish nation. All this is but the outward manifestation of the eternal contrast between the children of light and the children of darkness. In this sense, the gate serves as the figure of their choice; and the way, as that of their walk and conduct. By the strait gate we understand *humility*, repentance, and renunciation of the world, through poverty in spirit. The wide gate is the self-righteousness of the Pharisees, or the spurious riches of a piety which is combined with the service of mammon. Similarly, the narrow way is the prosecution of those spiritual attainments described in the seven beatitudes; while the broad way indicates that corruption in doctrine and life, which, passing from one extreme to the other, renders the way so wide and ill-defined. The contrast between the goal of these two ways is exceedingly significant. In the one case, it is life; in the other, destruction,—first, as matter of inward experience,

then of outward fact, and, lastly, of eternal destiny (rest and unrest, deliverance and destruction, salvation and condemnation). The figurative language of this passage is closely connected with what precedes about the relation of Christians to their fellow-men. It is your duty to devote yourselves to others,—not according to the measure which they demand at your hand, but according as you would have them do to you. You are not to follow the multitude on the broad way, but to seek with the few, the elect, the strait gate, in order to knock at the door of the kingdom of heaven. Such is the transition from the injunction of what we are to *seek*, to that of what we are to *avoid*.

7. *Beware of false prophets.*—If it is our duty to beware of the dangerous example given us by the great crowd of those who go astray, we must be even more careful against the small but strong influence of false prophets, derived from the powers of darkness. Meyer: "From vers. 21–23, we gather that our Lord here refers to false Christian teachers (ch. xxiv. 11–24), and not to the Pharisees, nor to impostors such as Judas of Galilee (Acts v. 37; Joseph. bell. Jud. ii. 13, 4). Comp. Chrysostom, Calvin, Grotius." But the admonition "to beware" is evidently connected with the last clause of the former verse, "few there be that find it;" showing that these false prophets must somehow stand related to the Pharisees.—The great danger which ye shall have to encounter upon the new or narrow way, will arise from the influence of false prophets. The Lord foresaw that Pharisaism would in part merge with Christianity, when its representatives would become "false prophets," or heresiarchs. It was easy to infer, that along with such Jewish forms of error, the corruptions of heathen philosophy and mythology would find their way into the Church. The main idea of the simile is the disguise of an old and evil kind under a new garb of piety. They come to you (*already*) in sheep's clothing. "Not literally in sheep's skins, which the old prophets wore (Grotius, Kuinoel), but in clothing such as sheep wear." Bengel: Vestibus ut si essent oves. De Wette: This refers not merely to their gentle and mild exterior, but also to their profession of Christianity—the garb of the lamb; while the term, "inwardly ravening wolves" (Acts xx. 29), indicates not only their malice generally, but the old enmity and opposition to Christianity, Matt. x. 16.

8. *By their fruits.*—This is the decisive evidence. Jerome, Calvin, Calovius, and others, refer the expression "fruits" to the *false doctrine* of these prophets; Tholuck, Meyer, and others, to

their *works*. But the passage alludes not to the works of ordinary professors, but to those of false prophets. These, as Spener remarks, are schools, institutions, doctrinal principles, etc.; although, of course, the expression applies to their moral conduct generally (comp. 1 John iv. 1). The character of the Ebionite and Gnostic heresies certainly appeared in the works of their professors, in the harsh fanaticism of the one, and the antinomianism of the other; while both exhibited the sectarianism, proselytism, and hypocrisy common to all heresies.—Illustration of this principle from nature. At first sight, we might have expected that the idea should be presented in the opposite form. Shall we look for thorns upon the vine, etc.? But the Lord first shows what we should seek, viz., good fruit, such as grapes and figs. Compared with such fruit, the false prophets are thorns and thistles. "Ἀκανθαι, or ἄκανθα, is the general name for all kinds of thorns, of which the most common bears small black berries not unlike grapes, while the flower of the τρίβολοι may be compared with the fig." The false prophets resemble sharp thorns, from their fanatical and harsh traditionalism; and thistles, from their proselytizing spirit, which takes hold of and clings to every part of your person and dress. Then follows the general law of nature: As is the tree, such is its fruit; as the state of mind, so the outward manifestation. Nor can it be otherwise. What applies to thorns and thistles, holds equally true of every kind of tree.—By "the good tree" is evidently meant the fruit-tree. It is not so easy to determine what is meant by δένδρον σαπρόν. Σαπρός signifies, in the first place, rotten; but Meyer is wrong in applying the expression to decayed trees, which yielded only unwholesome fruit. Σαπρόν means also what is *bad* or *unuseable;* Matt. xiii. 48, applied to fish (De Wette). Even old wine, if acrid, may be designated as σαπρός. Hence the idea here implied, seems to be that of the old and wild growth of nature, in opposition to the new and precious fruit (comp. Gen. ii. and Col. ii. 3. Philosophy κατὰ τὰ στοιχεῖα τοῦ κόσμου).—The judgment denounced against false prophets in ver. 19, is intended to give emphasis to the admonition repeated in ver. 20, "By their fruits ye shall know them."

9. *Not every one that saith unto Me, Lord, Lord.*—De Wette: A warning against merely external worship of the Saviour, or merely external communion with Him, ver. 21. "Chrysostom, Jerome, Augustine, Maldonatus, and after them Tholuck, erroneously refer this to the false prophets, as if it were a further explanation of the judgment denounced upon them in ver. 19. Meyer

regards it as an application of the preceding verses to Christian teachers. But these are only spoken of in ver. 22. In another point also we dissent from this critic. He considers this verse as expressing in plain and literal terms what had been figuratively conveyed in ver. 16. The real connection between this and the preceding verses is as follows: In vers. 15–20, the Lord had spoken of those who taught destructive doctrines; while here He refers to all (whether teachers or taught) who rest satisfied with a mere profession, without reality."

10. *Many will say to Me.*—This marks another stage, being addressed to those who have done certain things in the name of Jesus, but without His Spirit. De Wette rightly observes, that it does not apply to those who spread dangerous doctrines. Meyer holds, that the term *prophesied* points back to the false prophets of ver. 16. Against this, see, however, 1 Cor. xiii. 2. In general, the passage is intended further to develop the idea formerly expressed.—*In that day.* Or in ch. xi. 24, and in Luke x. 12, ἐν ἡμέρᾳ κρίσεως.—Τῷ σῷ ὀνόματι, by Thy name, or through Thy name, not *in* Thy name (Mark ix. 38),—*i. e.*, by means of Thy name.—Προεφητεύσαμεν. Grotius and Fritzsche understand it as *prophesying;* Meyer, as referring to the prophetic office of the early teachers, 1 Cor. xii. 10. But this included prophesying in the stricter sense.—Δαιμόνια ἐξεβάλομεν. On the difference between this and δυνάμεις πολλάς, κ.τ.λ., comp. 1 Cor. xii. The latter passage applies more especially to miracles of healing (χαρίσματα ἰαμάτων), while the casting out of devils has its analogon in the ἐνεργήματα δυνάμεων. The last clause of the verse, however, must be taken rather in a general sense than as applying to any particular manifestation. It applies to religious enthusiasm generally, whether operating on the intellect, the will, or the sympathies, but of a theurgic character (τῷ σῷ, not ἐν τῷ σῷ), for purposes of self-exaltation, and in a spirit of boastfulness. De Wette points out that the expression, "*have we not,*" is three times repeated. But, despite their works, the true foundation is awanting,—Christian love having never been called into exercise: 1 Cor. xiii.; John xiii. 34, 35.

11. *And then will I profess unto them.*—The expression may mean, *explain;* although it alludes, no doubt, to their profession, as if the Judge Himself were grieved in having to explain it to those self-deluded persons. At any rate, it indicates that the hollowness of many a fair appearance will only be exposed on that day.—*I never knew you.* If the fruit of love does not appear, the inmost

individuality of man, that which constitutes his personal character, is not brought out. For practical purposes we may explain it: I never knew you as My people. *Depart from Me*—Ps. vi. 9; Matt. xxv. 41—*ye that work iniquity*. Not merely on account of what is awanting in them, but as having deceived themselves and others, and unwarrantably used the name of the Lord for the purpose of advancing their own honour.

12. *Therefore, whosoever heareth*.—This is an inference from the preceding warning, presenting the most terrible form of judgment—that which is to overtake those who feign greatness of faith, or high spiritual advancement. At the same time, it forms also a most solemn and striking conclusion to the Sermon on the Mount.—Ὁμοιώσω. The meaning of the Active Mood is explained by the Passive reading ὁμοιωθήσεται, which is supported by many authorities. The latter evidently signifies, "he shall be esteemed, or treated like." Accordingly, the Active Mood here must be rendered: I shall esteem, or treat, him in the judgment (Tholuck and Meyer). The circumstance, that the verb in the Active Mood generally signifies, to liken (xi. 16; Luke xiii. 18–21), would appear to favour the Passive reading.—*Upon a rock*. Theophylact, Jerome, Olshausen, refer this to Christ; others take it in a more general sense. But the bearing of the whole passage implies that Christ is the spiritual Rock upon which to build the house.—*The sand*. According to Olshausen, human opinions; but more properly that which is transitory—the teaching and works of man.—*The winds*. Bengel: temptations; Meyer: the *dolores Messiæ*. We take it more generally, as the trials intervening between this and the judgment.—*It fell not*. Implying not merely life, but triumph; just as the falling involves not merely ἀπώλεια, but the shame of being rejected.

13. *Conclusion of the narrative*.—Ἦν διδάσκων. The verb εἶναι is added to the participle by way of increasing its force. It frequently denotes duration, continuance.—*As having authority*, viz., to teach; referring not merely to human authority, nor to capacity, nor even to Divine mission, but to the full authority of the word.—Οἱ γραμματεῖς. Some codd. add αὐτῶν. Another reading, still less approved, adds, οἱ φαρισαῖοι. Not that the scribes appeared, in comparison with Jesus, "as having arrogated to themselves the office of teacher" (De Wette); but as wanting the seal of the Spirit, and hence of their Divine mission and authority.

DOCTRINAL REFLECTIONS.

1. The Messianic character and claims of Christ appear distinctly throughout the Sermon on the Mount. Not that He overstepped the landmarks of His historical progress by asserting His dignity in so many words, but that the authority of His teaching and person must have been felt by all. Even the beatitudes would show that He who uttered them was a Divine personage. In ch. v. 11, Christ calls them blessed who are persecuted for His name—an expression which is explained in ver. 10 as equivalent to suffering for *righteousness'* sake. His Divine authority further appears when He designates His disciples the salt of the earth and the light of the world, and still more in the declaration that He came to fulfil the law (v. 17). In the course of His sermon, He claims the right both of interpreting the law, and of enjoining its obligations upon His disciples: "But *I* say unto you." His Divine authority appears still further in the denunciation of the representatives of a spurious and carnal worship. All His admonitions imply the existence of a contrast between men, whose nature is evil, and Himself, who is the Holy One. Finally, His Messianic dignity and office are clearly brought out in the concluding part, vers. 21–23. The people, also, gradually seem to have been more fully impressed with the fact that He was sent from on high, and that all power and authority were committed to Him; although, as yet, the feeling may to a considerable extent have been vague and ill defined.

2. Christ conveys a twofold assurance of the safety of the way on which He would have us enter. He not only gives His own full and personal guarantee, but He illustrates and enforces what He recommends by grounds derived from life, from nature, and from experience. Among them, He adduces, 1. the sure *result* of earnest human *endeavours* (ver. 8); 2. the affectionate care of earthly parents, although themselves evil (ver. 9; comp. also Isa. xlix. 15; Eph. iii. 14); 3. the moral duty implied in the ordinary *demands* which we make upon our neighbours (ver. 12); 4. the contrast between the highway along which the multitude travels, and the narrow path on which the elect walk (ver. 13); 5. the natural law, according to which the fruits correspond to the tree, and the contrast between good and bad trees (ver. 16); 6. the right and proper disposition of things: the evil tree is cast into the fire (ver. 19); 7. the teaching of experience, as illustrated by the house reared upon the rock, and that erected upon a foundation of sand (ver. 24).

3. The following are the leading characteristics of the way of salvation: I. *In reference to what we are to seek,*—*a. Spiritual aspirations*: asking, seeking, knocking (the evidence of true asking is, that it is followed by seeking, just as knocking is the evidence of seeking. The expression, to *seek*, alludes to the hidden path between the rocks; hence it is said, "Few there be that find it"). *b.* Moral aspirations springing from inward sincerity and earnestness. *c. Actual* decision: we are to leave the city of destruction, and to enter that of salvation. This forms a transition, II. *to what we are to avoid:* 1. *With reference to that which is without. a.* We are not to be carried away by the multitude,—to avoid that which is easy, mere passiveness. *b.* We are not to be led astray by false prophets. Search and try beyond the outward appearance (not as it may appear at the time, but wait for the autumn and the fruits). 2. *With reference to that which is within. a.* We are to beware of a dead profession and merely nominal Christianity, which will prove equally discordant with God, with His will, and with Christian duty to our neighbour. *b.* Above all, we are to beware of confounding enthusiasm or excitement with spiritual life, love to the Saviour, and fellowship with Him. III. The prospect into the future, which at the same time implies an examination into the foundation of our present state: *a.* Anticipation of the storm which is to burst; *b.* of the sunshine which is to follow, and to shed its light either upon a ruin, or on a fabric that has stood the tempest; *c.* anticipation of the revelation of Christ as Judge, by receiving Him into our inmost hearts as the foundation of our faith and life.

4. Heresy; dead orthodoxy, or adherence to the letter; and religious enthusiasm without spiritual experience: what an awful climax!

5. True prudence consists in spiritual wisdom. In building our house, we must look forward to the ultimate catastrophe and to eternity. What applies to the individual, is equally true of the community. The simile here used has received its grand fulfilment in the contrast presented between the unbelieving and the believing portion of the synagogue at the time of the destruction of Jerusalem.

6. Special remarks.—1. *As to prayer.* The words of the Lord imply that every prayer will certainly be heard and answered. Of course, this remark only holds true of genuine prayer,—which presupposes, *a.* a right motive (from God); *b.* a right spirit (self-surrender); *c.* a corresponding expression (filialness); *d.* a right object (the glory of God and our salvation). Heubner: We cannot be

absolutely certain that our prayers shall be heard, unless they concern the kingdom of God or our own salvation. For temporal blessings we can only pray conditionally (which will, at any rate, be the case if ours be genuine prayer); nor is the promise of an answer absolute in such circumstances. Still, we are both permitted and encouraged to make known all our requests; and the more necessary the object is which we seek, the more confidently may we hope for an answer. The Lord bestows temporal gifts even without our supplication; but spiritual blessings are granted only in answer to prayer. (Comp. the passage in the Apolog. of Tertullian about the only kind of violence allowed to Christians,—"Hæc vis deo grata est.")—"It is remarkable that, despite man's sinfulness, such love for our offspring remains in the heart. A glorious symbol this of the infinite love of our heavenly Father."—2. *Rule* for our conduct towards our neighbour—negatively: Do not unto others what you would not have them do unto yourself. With this, Kant's celebrated moral principle may be compared: Act in such a manner that your conduct may be capable of being elevated into a maxim applicable to all, or a universal principle. The rule here laid down by the Lord finds an echo in every breast. But it deserves notice, that while others may have expressed it in an imperfect and negative manner, the Saviour alone disclosed it in all its richness and fulness.—3. The narrow way and the strait gate, the broad way and the wide gate. We must not overlook the historical application of this simile; nor yet its general import, as relating to penitence and impenitence, to faith and unbelief, to sanctification and destruction. Heubner: "Oh! how many go on the broad way! Thus the majority of men hasten to ruin, and will ultimately be condemned." But Heubner here combines two very different statements, which are not necessarily connected. Does not grace rescue many a soul from the path of destruction even at the last hour? But, apart from this, it is well to call attention to the awful prospect set before man in this passage.—Beware, etc. The three kinds of false spirits among Christians are here described with marvellous accuracy and delicacy of touch: 1. False prophets, manifestly referring to heretics; 2. false professors; 3. spurious enthusiasts.

"As the thorns and thistles must have shown, at first sight, that the tree on which they grew was corrupt, it is evidently a mistake to refer that simile to trees which never bare fruit, or to such as are half decayed, but which, as is well known, ofttimes yield some

excellent fruit. Undoubtedly, it must apply to degenerate trees (Ammon, Leben Jesu ii. 103). Accordingly, the expression is significant, and indicates that our Lord acknowledged a gradual depravation of nature corresponding to the progress of moral evil in the world, of which the thorns and thistles are the symbol." (Gen. iii.; Leben Jesu ii. 2, 645.)

In the concluding simile, the contrast between a life of true faith and mere profession is set before us, just as the figure of the twofold building represents, on the one hand, the Church as the great structure reared by Christ, and, on the other, the building raised by the hierarchy.

HOMILETICAL HINTS.

Directions of the Lord how to seek the kingdom of heaven.—Essential outlines of the way to heaven: 1. Turning to God (to ask, to seek, to knock). 2. Turning away from the world,—*a.* to give in love, instead of taking in selfishness; *b.* to deny ourselves; *c.* not to follow the multitude. We must beware of following the example of the multitude, the teaching of false prophets, the delusions of dead professors, and the deceitfulness of apparent achievements. 3. Rearing our house upon the Divine Rock.

Ask.—The unconditional promise of answer in every real want, or infinite and preventing love: 1. Expressed in the Divine arrangement: ask—seek—knock; 2. illustrated by a general principle applicable to temporal as well as spiritual things: "For every one that asketh," etc.; 3. symbolized and proved by the affection of earthly parents.—Every genuine spiritual aspiration shall be satisfied; for every one that asketh, etc.—The characteristics of true prayer. It is, 1. genuine asking; and becomes, 2. earnest seeking; and 3. urgent knocking.—Gradual progress in seeking after the kingdom of God. The search becomes,—1. Increasingly definite in reference to its object (*a.* the gift of God; *b.* spiritual treasure; *c.* the door of heaven); 2. leads to an increased sense of our own poverty and ruin (want; sense of having lost; sense of standing without, of being lost); 3. increasingly urgent in its manifestations; and hence, 4. results in increasing dependence upon God (He must give, disclose, and open).—The love of an earthly father a dim representation of the love of our heavenly Father: *a.* From its character; *b.* from the confidence in His disposition which we cherish; *c.* from our experience of past benefits.—The ruins of true humanity left in our sinful nature, an indication and proof of

our Divine origin.—Christ presupposes the corruption of man, 1. to such an extent, as to speak of it only in connection with promises of salvation; 2. so fully, as to except none; 3. so kindly, that He mentions at the same time any features of genuine humanity still left.

Therefore all things—the law and the prophets, as included in the principle laid down by the Lord: therefore all things, etc.: 1. Proof of it; 2. inference from it.—This principle, as describing the conduct of Christ Himself (Matt. v. 17, 18); as explaining the nature of true love, Rom. xiii. 10; as both the gift and the requirement of His Spirit.—The claims of others upon us are pled by the voice in our own hearts.—Our demands the measure of our bestowing upon others.

Enter ye in.—Entrance into life rendered difficult: 1. From certain peculiarities which deter: *a.* The gate is strait; *b.* the way is narrow; *c.* difficult to find; *d.* there are few companions on it. 2. By the attractions of the other road: *a.* The gate is wide (the principal entrance); *b.* the way broad (highway); *c.* many walk on it; and do not merely walk, but intend and expect to go into the city by it.—Marks of the true way.—Marks of the false way.—We are neither to follow the multitude along the highway, nor false prophets into byeways.—Beware of false prophets: 1. *Why?* Because they are *false* prophets, *a.* in sheep's clothing—very deceptive; *b.* inwardly, ravening wolves—very destructive. 2. By what marks shall we know them? *a.* By their fruits. From prophets we expect good fruit, such as figs and grapes; but these yield only the fruits of the wilderness—thorns and thistles. *b.* From the judgment which quickly overtakes them.—False comfort flowing from trust in a dead profession.—Dead profession is not rendered better by our surrendering the Christian name, but by a spiritual renewal.—Who shall enter into the kingdom of heaven? 1. He only who confesses the Lord; 2. not every one who outwardly confesses Him; 3. he who proves the truth of his profession by a holy obedience.—Life in Christ, the will of the Father concerning us.—It is one thing to do many works *by* the name of Christ, and another to do them *in* the name of Christ.—Even enthusiasm and outward success are not sufficient evidence of our discipleship.—Spurious enthusiasm generally betrays itself by its boastfulness.—Many who appear great in Church and State, will in that day be deprived of their assumed character, and of their claims to respect.—The threefold judgment upon false prophets, dead professors, and zealots and

selfish enthusiasts.—The judgment implied in the words, "I never knew you." This means: 1. Ye have never known Me; 2. never known yourselves; 3. and therefore cannot be known of Me.—To know, to love, and to praise, go hand in hand.

The house built upon the rock, and that reared upon the sand.—The rock and the sand; or, the Eternal Word in its compactness and firmness, and the world, resembling particles of sand, without cohesion.—Every spiritual structure shall be tried. 1. The truth of this statement: *a.* As proved by experience; *b.* even the kingdom of God, or the inner life, has its tempests. 2. Inferences: *a.* Many a false building has already been swept away; *b.* how careful should we be in rearing our own structure!—The word of Christ a word of power: 1. Of real power (of truth, of love, of life, of the Spirit); 2. of perfect power (of full authority and omnipotence).—The teaching of the scribes and the teaching of Christ. The former powerless, despite their appearance of power, authority, science, and enthusiasm; the latter all-powerful, in the midst of deepest outward poverty and contempt.

Starcke.—Ask: Ps. l. 15; Isa. lv. 6; Ps. xxi. 2, 3; Zech. x. 1; James i. 5. *Seek:* Jer. xxix. 13, 14; Luke xv. 5–9. *Knock:* Luke xiii. 24; Acts xii. 13–16; Rev. iii. 20; Gen. xxxii. 26–29.—Augustine: Ideo non vult cito dare, ut tu discas ardentius orare.—He who would show others the way, must himself seek everything from God in prayer: 2 Cor. iii. 5, 6; Acts x. 9.—True prayer is converse with God: Ps. xix. 15.—Quesnel: The way to be always heard, is never to desire anything but what God wills: Matt. xxvi. 39.—Asking in faith: Matt. xxi. 22; James i. 6.—Quesnel: O Lord, we ofttimes ask for the stone of temporal possessions, which would make our heart a stone; but, instead of it, Thou hast given us the bread of Thy grace, of Thy word, and of Thy Son: Prov. xxx. 7.—Foolish children that we are, how often do we regard as a stone what is better for soul and body than the finest bread, and as the poison of serpents, what proves the most blessed medicine for our hearts! Prov. xx. 14.—Every earthly parent may help to remind us of the love and faithfulness of God towards His own: Isa. lxiii. 7, xlix. 15.—Even if it were possible that all earthly parents should forget their duty, yet will God prove a Father: Isa. lxiv. 16.—The affection of parents towards their children, a symbol of the hearing of prayer.—Therefore, all things whatsoever ye would. En speculum paratissimum, justitiæ breviarium, compendiosum commonitorium: Jerome.—Each one of us carries in his

breast an adviser, judge, and monitor of his conduct towards his neighbour: Ps. xv. 3; Matt. xxii. 39; Eph. iv. 25; 1 Tim. i. 5; Gal. v. 14; Rom. xiii. 10.—Here you have the test of what you owe to your neighbours—the spring of equity and the bond of mutual forbearance.—Selfishness will always find a ready excuse: 1 Cor. iv. 7; Luke xviii. 11.—*Enter ye in at the strait gate.* There are only two roads which lead to eternity,—that of the world and of the flesh, which leads to hell and condemnation; and that of the Spirit, which leads to heaven and eternal life. Therefore be sure which of these two thou hast chosen.—Strive to enter in at the strait gate: Luke xiii. 24; Phil. ii. 24.—Christians are pilgrims: Ps. xxxix. 14; Heb. xiii. 24.—Spiritual decision: Deut. xxx. 14, 15; Josh. xxiv. 15–22.—In its folly, the world hastens along the broad way to hell, to the sound of music and revelry.—The sufferings of this present time are not worthy to be compared with the glory to be revealed: 2 Cor. iv. 17; Rom. viii. 18.—Luther: It is not the Lord Jesus who makes the road to heaven so strait and narrow, but rather the devil, the world, and our own flesh: ch. xix. 21, 22; Prov. xxvi. 13.—Why is it that so few find the way to heaven? Because of their negligence in seeking, their sloth in striving, their daring in resisting God, and their malice in sinning. Hence their condemnation rests upon their own heads: 2 Pet. i. 8; Acts xiv. 16; John viii. 12; Acts xiv. 22; Rev. viii. 14.—Let us not be offended at the small number of believers, Isa. i. 8; Zeph. iii. 12; nor at their many afflictions; but comfort ourselves in view of their blessed end, Zeph. iii. 17; Rev. iii. 20.—*Beware*—Phil. iii. 18; 1 John iv. 1—*of false prophets*, Jer. xiv. 14, xxiii. 26; Mic. iii. 5–12; Zeph. iii. 4; 2 Pet. ii. 1; Rev. xvi. 13.—*Sheep's clothing*, John x. 5; 2 Cor. xi. 13–15; Jer. xxiii. 21.—*Ravening wolves*, John x. 8–12; Acts xx. 29; 2 Tim. ii. 17, 18; Ezek. xxi. 29; Matt. x. 16; 2 Cor. xi. 13, 14.—Quænam sunt istæ pelles ovium, nisi nominis Christiani extrinsecus facies? Tertullian.—Hæretici sunt habitu oves, astu vulpes, actu et crudelitate lupi: Bernhard.—Trust not every spirit, nor every talker or seducer.—To speak like an angel, to pamper the flesh, to gain the simple by outward devotion, by authority, by age, by tears or groans, to give one's body to be burned, to do miracles,—are not the signs of a true prophet: the worst deceivers have exhibited all these, ch. xxiv. 4–11; 2 Thess. ii. 9, 10.—Sound doctrine and the fruits of sanctification the evidence of a true prophet: 2 Tim. iv. 3, 4; Ezek. xiii. 18; Jer. xxiii. 25, 26, 32; Hos. xii. 1.—*Majus:* Every Christian should try the

spirits, and recognise the truth: Acts xvii. 11, the men of Berea. —All who lead us astray from the narrow way are false teachers, Jer. v. 31; Hos. xi. 1, 2.—Let no one imagine that there is any Church entirely free from heretics, sectarians, or false teachers. *Cramer.*—If Satan can transform himself into an angel of light, how much more may false teachers and impostors pretend to be the apostles of Christ! 2 Cor. xi. 14, 15; Zech. xiii. 4. *Osiander.*—*By their fruits. Luther:* As if He would say,—The appearance of false prophets may be fair, as if it were a precious thing; but wait a while, till it is time to gather and to collect the fruits, and see what you will then find upon them.—Behold the goodness and the severity of God in the fruits of the earth. By reason of sin it bears thorns and thistles, but it also brings grapes and figs.—False teachers are like thorns and thistles. Their teaching affords no consolation, and only wounds the heart and conscience. Song v. 7.—The marks of false teachers appear in the way they administer their office, in their doctrine, life, and conversation, in their motives, and in the conduct of their disciples, John xv. 20. *Zeisius.*—The hireling and the false prophet.—It is the duty of Christians to prove all things, and to hold fast the word of God, 1 Thess. v. 21; Ex. xviii. 15.—*Quesnel:* Love, or rather faith, is the root of the good tree. So long as this root remains healthy, the tree will not yield the corrupt fruit of sin; but if it is awanting, you will in vain look for the fruits of righteousness, 1 Tim. i. 5.—*Majus:* A wicked person may be transformed into a righteous; but, so long as he remains wicked, he cannot do anything that is good, Matt. xii. 34; Philem. 11, 12. —*Every tree which bringeth not forth good fruit.* John xv. 2–6; 2 Tim. iii. 9; Isa. viii. 20; Rev. xix. 20; Gal. v. 12; Matt. xiii. 30; Ps. cix. 2.—*Not every one who saith.* 1 John v. 12; 1 Thess. iv. 3; 1 Pet. i. 15; Matt. v. 19; John iv. 23; Rom. ii. 13; James i. 22; John iii. 16–36.—*Quesnel:* To call God our Lord, and yet not to honour Him by our works, is to condemn ourselves, 2 Cor. v. 15; Luke x. 28.—Much knowledge, without corresponding practice, entails the heavier judgment: do what thou knowest. *Hedinger.* John xv. 14.—False Christianity makes its boast in words, in knowledge, and appearance—ch. xxiii. 27; 2 Tim. iii. 5,—but true religion consists in deed, and is spirit and life. The former may be likened to a painted figure; the latter, to a living man, ch. v. 16. *Osiander:* The will of God, according to the Gospel, is to believe in Christ, Acts xvi. 31; and to lead a godly life, 1 John iii. 23. —*Many will say to Me in that day.* Matt. xxiv. 36; 1 Cor. xiii. 1, 2;

Phil. i. 15; Acts xix. 13; 1 Cor. xi. 13; 2 Thess. ii. 9; Rev. xiii. 13. —So deeply rooted is false conceit in our minds, that even in the day of judgment men will not be able to comprehend how they incurred condemnation, ch. xxv. 44.—*Quesnel:* How many preachers are there, who in the pulpit seem to be prophets; and how many ministers whose success is admired, but who, in the sight of God, are nothing, because they neglect His will! Luke xiii. 26.—*Then will I profess unto them,*—openly on that day. John x. 14; 2 Tim. ii. 19; 1 Cor. viii. 3; Matt. xxv. 12; John x. 27; Ps. i. 6.—Dei agnoscere servare est; dei agnoscere custodire est; non agnoscere damnare est. Augustine.—The grace of God saves a soul, and not gifts.—Zeisius: To know the will of God and not to do it, involves double punishment; to receive great gifts and not to employ them rightly, involves greater responsibility in the day of judgment. Luke xii. 47, 48; James ii. 20.—Majus: The office of a teacher, and indeed that of every Christian, is both onerous and dangerous; therefore let every one see to it how he discharges it, Phil. ii. 12.—*Therefore, whosoever heareth these sayings of Mine.* John iii. 17.—The Rock is Christ, Matt. xvi. 18; 1 Cor. iii. 11, x. 4; Jer. xvii. 7; Ps. cxviii. 22; Isa. xxviii. 16; Acts iv. 11, 12; Rom. ix. 33; 1 Pet. ii. 5–7.—To build on Him, is to believe on Him.—At the close of a sermon, we should admonish our hearers to obedience and earnest application of the word.—Quesnel: To employ ourselves in this building, is to be truly wise, Isa. lviii. 11, 12.—The wisdom of the just appears in their showing their faith by their works.—*And the rain descended.* Ps. cxxiv. 5, xviii. 5; Rev. xii. 15; Jer. li. 1; Eph. iv. 14; Ps. xlvi. 6; Isa. xxv. 4, xxxii. 2; Rom. viii. 33.—*Quesnel:* By the practice of piety do we make our calling and election sure, 2 Pet. i. 10; 1 Tim. iv. 7, 8.—Cramer: True Christians are exposed to many a tempest and storm, but we are more than conquerors through Him who loved us.—Perseverance to the end the crowning manifestation of faithful allegiance to Christ, 2 Tim. iv. 7, 8; Rev. ii. 10.—*And doeth them not.* James i. 22–24.—Majus: Hypocrisy bears to the world the aspect of a great building, but it has no foundation, and will fall, Luke xviii. 11–14.—*And the rain descended; i. e.,* adversity and strong temptations befell him, Ps. xxxii. 6; Prov. xvi. 4. Under such trials a merely external Christianity speedily fails.—This refers to the final judgment, when body and soul shall be destroyed in hell, Gen. vii. 21; Ex. xiv. 27, 28; Job viii. 14; Ps. i. 5, xxxiv. 22, lxxiii. 19.—Quesnel: That fall cannot be repaired

again.—*And it came to pass when Jesus had ended.*—Majus: In order to produce salutary and sanctifying impressions, we must abide by the words of Christ, 1 Tim. vi. 3.—Cramer: Although Christ no longer preaches in person and visibly, He works by the preaching of His servants, which yields fruit to His glory, Isa. lv. 10; Acts ii. 37, x. 44.—Let us not confound mere talk with teaching the word of God, 1 Cor. iv. 20.—*For He taught them as one having authority.* Luke iv. 22; John ii. 15, 16; Isa. lv. 4.—Quesnel: There is a great difference between Christ, or them who preach by His Spirit, and those who speak in the spirit of the world, Phil. i. 15; Gal. i. 8, 9.—Majus: To have the Spirit of Christ, and to teach by Him, is to be a fellow-worker with God, 1 Cor. iii. 9, xv. 10.

Heubner.—*Ask* grace and the forgiveness of sin. *Seek*, earnestly aim after, that blessing. *Knock* at the door of heaven, and it shall be opened.—Whatever is needful for our salvation shall be granted in answer to our prayers.—Ask in a childlike spirit for what you may stand in as absolute need of, as of bread, and God will give it you.—Therefore, all things whatsoever, etc. In your dealings, put yourself mentally in the place of your neighbour.—The strait gate: true repentance.—"Strait" refers to the anxiety of the heart in the matter.—The wide gate: impenitence.—Appearances deceive.—Beware of mere appearance.—Neither good works alone, nor sound doctrine alone, constitutes good fruits; the latter are the results of both life and doctrine.—A good tree is that which has been ennobled, and refers to a regenerate man; a corrupt tree is that which has degenerated, and means the unrenewed or natural man.—The culture of grace alone can ennoble a man.—A corrupt tree has no place in the garden of God.—Not *every one* that saith, Lord, Lord.—The most splendid talents are oftentimes combined with a wicked heart; the most splendid deeds are ofttimes of dubious value. A man may be the most enthusiastic speaker, the opponent of every injustice and wrong, and the bold champion of all that is good and noble,—yet all from selfishness and unworthy ambition.—Each sin renders a man more untrue to himself.—The future judgment will consist in the manifestation of the secrets of our hearts. Then the game is up, and it will be said: Off with the masks. This applies especially to unworthy ministers.

(Vers. 15–23.)—Warning of the Lord against byeways which lead to destruction: 1. Warning against being led astray by others—by false prophets, *i.e.*, either by false teachers, or by any who would seduce us from the truth; 2. against being led astray by our own

hearts, by hypocrisy, and mere profession.—Fourfold form of the call of the Lord: *a.* As a Divine call; *b.* as the utterance of Divine truth; *c.* as that of the pure and holy heart; *d.* as that of His love and concern for the souls of men.

Erdmann.—Concerning the true import of human works.—Dräseke: The desire to appear good: 1. Its nature; 2. its origin; 3. its moral character; 4. its unavoidable dangers.—*Reinhard:* On the only certain mark of a state pleasing to God. It consists not, 1. in outward decency; nor, 2. in a public profession of the Gospel; nor, 3. in personal attachment to Jesus; nor, 4. in extraordinary works; but, 5. in faith in Jesus, and in an endeavour to attain holiness by that faith,—our aim being directed towards the reality rather than the outward form.—*Marheineke:* How do we prove ourselves to be true professors of Christ? 1. Not by outward appearances merely, but by the power and life of faith; 2. by works of love; 3. by joy, peace, and hope.

B. CHRIST MANIFESTING HIS PROPHETIC OFFICE BY MIRACLES WHICH ATTEST HIS WORD. BUT IN HIS MIRACLES, AS IN HIS TEACHING, HE EXPERIENCES THE CONTRADICTION OF THE PHARISEES, AND IS ULTIMATELY REVILED. TRIUMPH OF CHRIST OVER THE OPPOSITION OF HIS ENEMIES, BY PREPARING TO SEND FORTH HIS TWELVE APOSTLES.—CH. VIII. IX.

CONTENTS:—The miracles of the Lord, as the evidence of His prophetic office, misunderstood and reviled by the Pharisees and Sadducees. 1. Miracles of the Lord beyond the pale of the ancient theocracy: the leper and the heathen. 2. Miracles of the Lord proceeding from the circle of the new theocracy (the house of Peter): the mother-in-law of Peter, those who were possessed of evil spirits. 3. Miracles during His missionary journey: the disciples, the storm at sea. 4. Miraculous works, despite the opposition of the kingdom of darkness: the Gadarenes, the man afflicted with the palsy. 5. Miraculous works, despite the contradiction of legalism: Matthew Levi the publican, the feast with the publicans, and the twofold offence of the Pharisees and the disciples of John. 6. Miraculous works in the face of utter despair and of death: the woman with the issue of blood, and the daughter of Jairus. 7. Miraculous works of Christ as the dawn of His work of redemption, in

opposition to the hardening and the reviling of His enemies: the two blind men, and the person possessed with a dumb devil. 8. Royal preparation for the mission of Christ's disciples, and triumph over those who reviled His prophetic office.

I.

The *leper, and the heathen,* or the centurion of Capernaum. *Miraculous works of Christ beyond the pale of the ancient theocracy.*

CHAPTER VIII. 1–13.

1 When He was come down from the mountain, great multitudes followed Him. 2 And, behold, there came a leper, and worshipped Him, saying, Lord, if Thou wilt, Thou canst make me clean. 3 And Jesus put forth His hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. 4 And Jesus saith unto him, See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. 5 And when Jesus was entered into Capernaum, there came unto Him a centurion, beseeching Him, 6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. 7 And Jesus saith unto him, I will come and heal him. 8 The centurion answered and said, Lord, I am not worthy that Thou shouldest come under my roof; but speak the word only, and my servant shall be healed. 9 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. 10 When Jesus heard it, He marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. 11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: 12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. 13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

CRITICAL NOTES.

1. *Arrangement of the narrative.*—We account for the circumstance, that Luke records the healing of the leper (v. 12) before the Sermon on the Mount (vi. 20), on the ground that he wished to relate the latter in connection with the mission of the twelve Apostles. Hence his arrangement is not in strict chronological order. Besides, the introduction of the cure of the leper in Luke breaks up the continuous narrative of the return of Jesus from the Mount of Beatitudes to Capernaum. Matthew expressly states, that the cure of the leper was performed when Christ "was come down" from

the mountain. On the other hand, Luke relates, that Christ, on His journey to Capernaum, entered into a city; and that the cure of the leper there was the occasion of His retiring for a time into the wilderness, probably in consideration of the prejudices of the Jews, as the leprous person had, contrary to the injunction of the Saviour, published the fact, that Jesus had touched, and so healed him. After this temporary retirement to the wilderness, Jesus returned to Capernaum.

2. *Leprosy*, צָרַעַת, λέπρα.—A disease peculiar to Egypt, Arabia, Palestine, and Syria, although it has penetrated as far east as Persia and India, and as far west as Italy. A most frightful calamity, resembling in some respects the pestilence; only that the latter sweeps away its victims with great rapidity, while leprosy is slow in its ravages. These two diseases formed, so to speak, the centre of all others, such as blindness, palsy, deafness, fevers, bloody flux, etc. Analogous to these physical sufferings were the various kinds of demoniacal possessions. Leprosy is caused by bad air, want of cleanliness, bad diet, infection, or a hereditary taint. It sometimes continues to the fourth generation (2 Sam. iii. 29), although the disease loses in intensity as it descends. Leprosy is a form of skin disease. *Four* kinds of it were known—elephantiasis, black leprosy, white leprosy, and red leprosy. "Hippocrates classified the different kinds of non-malignant eruptions as ἀλφός, λειχήν, λεύκη, and λεπραί. The first of these is the בֹּהַק of Lev. xiii. 39, which is quite harmless in its character. We also read, in Lev. xiii. 47, of a leprosy attaching to clothes (probably from small insects); and in xiv. 34, of one attaching to houses. The symptoms of white leprosy, *Barras*, also known as *Lepra Mosaica*,—the form of the disease peculiar to the Hebrews,—are sufficiently described in Lev. xiii. When the disease is decided in its character, it is either rapidly cured, or else spreads inwards. In the former case, there is a violent eruption, so that the patient is white from head to foot (Lev. xiii. 12; 2 Kings v. 27); in the latter case, the disease progresses slowly, and the symptoms are equally distressing and fatal. The effects of elephantiasis are even more sad. It chiefly affects the lower part of the body, and the patient may live for many years."—The law took special notice of leprosy. The priests were commissioned carefully to watch its inroads. The object in view was to protect the healthy portion of the community, to pronounce on the harmless character of any eruption which resembled leprosy, and to readmit into the community those who had been cured. No remedy

was known for the disease itself: the leper was declared unclean, and excluded from intercourse with all other persons. He had to wear the prescribed mourning garment, Lev. xiii. 45, but was permitted to associate with other lepers. Their abodes were commonly outside the city walls (Lev. xiii. 46; Num. v. 2); but they were allowed to go about freely, providing they avoided contact with other persons; nor were they even excluded from the services of the synagogue (Lightfoot 862). In this respect we note a great difference between the synagogue and the temple. On recovering from leprosy, several lustrations had to be performed, Lev. xiv. The main points in the prescribed rite were, to appear before the priest, and to offer a sacrifice; the latter being preceded by religious lustrations, and introduced by a symbolical ceremony, in which the two turtles or pigeons bore a striking analogy to the scape-goat and the other goat offered in sacrifice on the day of atonement, Lev. xvi.—In general, the ordinances connected with leprosy may be regarded as the type of all other directions in dealing with that which was unclean. Accordingly, leprosy was regarded as the symbol of sin and of judgment (Num. xii. 10; 2 Kings v. 26, xv. 5; 2 Chron. xxvi. 20, 21–23); also of inscrutable visitations, Job ii. 7.

On the other hand, recovery from leprosy was regarded as a symbol of salvation, 2 Kings v. 2; Ps. li. 9, comp. with Lev. vi. 7. The uncleanness, the gradual destruction of the system, the disgusting appearance, and the unexpected recovery by a full outbreak of the eruption,—and, again, the slow but sure progress of the disease, the isolation of those who were affected by it from the society of the clean, the infectious nature of the trouble, its long duration and hopelessness,—presented a variety of views under which sin and its consequences might be symbolized.

3. *And worshipped Him*—fell down before Him (on his face).—"As in ch. ii. 2, xv. 25, a sign of profound reverence. The leper regarded Jesus at least as a great prophet, though it is difficult accurately to define the measure of knowledge possessed by such believers. Hence the import of this worship, and of the designation, 'Lord,' differed under various circumstances. Some regarded even the promised Messiah as a mere man (?), while others were fully aware of His divine character." Gerlach.

4. *His leprosy was cleansed.*—By His being brought into contact with Him who was absolute purity.

5. *Tell no man:* Mark i. 44; Luke v. 14; comp. Matt. ix. 30,

xii. 16; Mark iii. 12, v. 43, vii. 36, viii. 26–30; Matt. xvi. 20, xvii. 9.—The injunction of silence upon the persons cured arose, in all instances, from the same general motives. It was primarily dictated by a regard for the spiritual and physical welfare of such persons. Besides, to prevent popular excitement, and not to endanger the ministry of Christ, it was better to keep silence on these matters. But, in each special case, there was also a particular motive. Maldonatus, Grotius, Bengel, and others, suppose that, in the present instance, it was enjoined in order that no prejudice might be raised in the mind of the officiating priest against this recovery. Fritzsche and Baumgarten-Crusius hold that it indicated that the first duty of the leper was to show himself to the priest, before proclaiming abroad the miracle. Olshausen: Jesus issued this injunction mainly to persons who were in danger of being carried away; while in other cases, especially where the individual was by nature retiring and prone to self-contemplation, He commanded an opposite course, Mark v. 19. But the principal motive, as mentioned by Meyer, was, that Jesus wished to prevent a concourse of the people, and enthusiastic outbursts on their part. This, however, is not incompatible with any of the other motives; as, in the present instance, the person cured had to undertake a journey to the temple at Jerusalem. According to Maimonides, a person restored from leprosy had, in the first instance, to submit himself to the inspection of the priest of his district. He then underwent a second inspection after the lapse of seven days, after which he performed the customary lustration; and then journeyed to Jerusalem, where he offered the prescribed sacrifice, and was pronounced clean.

6. *Show thyself to the priest.*—Comp. the ordinances in Lev. xiv.

7. *For a testimony unto them.*—Meyer: *i. e.*, "unto the people, that thou art healed." But we must not overlook the fact, that the leper had been declared unclean by the priests who were now to certify to his restoration, and that his showing himself was the evidence of this. The remark, "for a testimony that I do not destroy the law" (Chrysostom), is inapt; as also the view of Olshausen, that the testimony here referred to was that of the priests.

8. Ἑκατόνταρχος, centurio, a captain over 100, in the service of Herod Antipas.—According to ver. 10, a Gentile, although in all probability a proselyte of the gate. Comp. the intercession of the ruler of the synagogue on his behalf, in the Gospel according to Luke.—Proselytes, גֵּרִים, προσήλυτοι, Sept. 1 Chron. xxii. 2; Matt. xxiii. 15; Acts ii. 10;—those Gentiles who adopted Judaism

in a more or less restricted sense (Suidas: ἐξ ἐθνῶν προσεληλυθότες). According to the Gemara and the Rabbins, we distinguish,—I. Proselytes of the gate, גֵּרֵי הַשַּׁעַר; *i.e.*, strangers who lived within the gates of Israel, had adopted the religion of the patriarchs, and conformed to what were called the seven Noachic commandments, which prohibited, 1. blasphemy; 2. the worship of the heavenly bodies, or idolatry; 3. murder; 4. incest; 5. robbery; 6. rebellion; 7. eating of blood and of things strangled (Acts xv. 20);—οἱ σεβόμενοι (τὸν Θεόν), Joseph. Antiq. xiv. 7, 2; Acts xiii. 43, 50, xvi. 14, xvii. 4, etc.—Instances: Cornelius, Lydia, the Ethiopian eunuch. II. Proselytes of righteousness, גֵּרֵי הַצֶּדֶק, who had submitted to circumcision, and thus become naturalized Jews. The distinction between these two classes was kept up at the time of Christ; when, indeed, the number of the proselytes of the gate had greatly increased.—The two parallel cases of the centurion at the cross (Matt. xxvii. 54) and of Cornelius (Acts x.), will at once occur to the reader.

9. *My servant*, ὁ παῖς μου.—The slave, or domestic servant, as distinguished from the common soldier, who was only officially subject to him; but not a son (Strauss, Baumgarten-Crusius). From the more detailed narrative in Luke, we learn that he was held in special esteem by his master; which, indeed, may be gathered from this passage also. The servant is distinguished from the soldiers. The latter come and go as it were mechanically, according to the word of command; while the servant doeth as he is told—his master can entrust to his care the business in hand. Evidently the centurion had only this one servant (ver. 9).

10. *Sick of the palsy*.—There is a manifest analogy between the sick of the palsy and the demoniacs. The latter were deprived of their consciousness, or of the organ of the soul; while the paralytic were deprived of the use of their bodily organs. Similarly, those afflicted with epilepsy formed a kind of intermediate link between these two ailments, being occasionally deprived of the use both of their mental and bodily capacities, and, at other times, of either the one or the other. "Modern physicians apply the term paralysis to the loss of voluntary motion, or of sensation in some part of the body, the muscles being entirely relaxed. This constitutes the difference between paralysis and the various kinds of tetanus, in which the muscles are excited and rigid. In paralysis, the circulation of the blood, animal heat, and the ordinary secretions continue. The disease frequently comes on suddenly, at other

times insensibly, but in every instance is very tedious and difficult to remove.

For I am a man *ὑπὸ ἐξουσίαν*,—a man in service.—Meyer: "He adduces a twofold analogy: the obedience which he is bound to give, and that which he claims from his subordinates." But the former cannot have been meant, as it would imply that Christ was also a subordinate in spiritual matters. The conclusion is, however, not simply *a minori ad majus*, in the sense that Christ ruled in spiritual, as the centurion in temporal matters; but also in this sense, that if he, a subordinate, could issue his commands, much more could Christ, the absolute Lord. Various opinions are entertained about the meaning which the centurion attached to the supremacy of Christ. Fritzsche understands it as applying to His sovereignty over the *demons* as authors of diseases; Wetstein, Olshausen, and Ewald, over *angels;* Baumgarten-Crusius, over *ministering spirits;* Meyer, over *diseases*, as subject to Christ. But the centurion must have referred to sway over subordinate personages, and not merely over diseases; nor could it possibly refer to demons, as his servant was not possessed by them. On the other hand, we can readily conceive how a Roman, who was just passing from heathenism to Judaism, would easily confound his Roman notions about *genii* with the idea of angels. Bengel: "sapientia fidelis ex ruditate militari pulchre elucens." What gives such charm to the illustration is, that the centurion ever again recurs to his poor faithful servant. Some familiar servant of the Lord Jesus, he thinks, would suffice to restore his poor slave. There was no need for His personal attendance, since even he was not required always personally to superintend the execution of his orders. "Humility and faith always go hand in hand." Meyer.

11. *From the east and west.*—Referring not only to Gentiles, but to the most distant of them, without distinction of nationality, Isa. xlv. 6.—*And shall sit down*, or rather recline at table, according to Oriental fashion. In the minds of the prophets, a symbolical meaning attached to this feast of Messiah, as pourtraying the blessedness enjoyed in the kingdom of heaven (Isa. xxv. 6). In this sense Jesus here employs the simile, which He afterwards expands, as in Luke xiv. 7; Matt. xxii. 1, xxvi. 29. No doubt those around Him would understand the term in this manner. Meyer remarks: "According to Jewish notions, splendid banquets with the patriarchs formed part of the happiness enjoyed in Messiah's kingdom. See Berthold, Christology, p. 196, and Schöttgen, Hor.

The expression is employed in a figurative sense by the Lord, although His Jewish hearers would probably understand it literally." This last remark would scarcely reflect favourably upon the wisdom of Christ. Meyer very properly calls attention to the contrast between this promise of Jesus and rabbinical pride, as appearing in the following saying: "In mundo futuro (dixit deus) mensam ingentem vobis sternam, quod Gentiles videbunt et pudefient." Schöttgen, Hor.

12. *But the children of the kingdom.*—The Jews were children of the typical kingdom, or of the theocracy, and might cherish the expectation of becoming sons of the real kingdom—that of heaven (Rom. ix. 5, xi. 16). The expression, kingdom, must here be taken generally, as embracing both economies—the promise and the possession. The term *υἱός*, בֵּן, indicates relationship either in a physical or moral sense. In the present instance, it refers to the heirs which belong to the kingdom, as well as to those to whom the kingdom belongs.—Outer darkness. The banqueting hall is lit up, the feast is served in the evening, and outside is utter darkness. So Judas went from the supper of the Lord into the dark night, John xiii. 30. The expression is also here used in a comparative sense. They are cast out into deeper, nay, into uttermost darkness. Just as the feast refers to salvation and bliss at the coming of the Lord, so this picture of night, to the darkness and the horrors of judgment. Hence the description of their sufferings, *ὁ κλαυθμός*. "The article indicates that it is the well-known wretchedness experienced in hell; comp. xiii. 42, 50, xxii. 13, xxiv. 51, xxv. 30; Luke xiii. 28."

13. *In the self-same hour.*—Emphatically—as soon as Jesus had spoken the word: comp. John iv. 46. In this case, as in John iv., and in the cure of the daughter of the Syrophœnician woman, the miracle was performed by the Lord at a distance from the subject of it. Some critics have confounded the history of the centurion of Capernaum with that of the royal courtier there (John iv. 46). But this were completely to mistake the different characters of these two persons, and their marked moral peculiarities, as brought out in the Gospels. The courtier was weak in the faith, while the centurion was strong; the courtier deemed the presence of Christ absolutely necessary, and urged Him to come down to his house, while the centurion regarded the word of command sufficient. Hence the difference of treatment on the part of the Lord.

DOCTRINAL REFLECTIONS.

1. *The miracle.*—The Lord confirmed and sealed His ministry by miracles, by which His miraculous character as the Prophet of His Church appeared. It is evident that the Evangelist here groups together various miracles of the Lord, in order thereby to exhibit Him as the Wonder-worker.—In the most general sense of the term, every manifestation of God is a miracle; and He *does wonders*, because He is *wonderful*. As the self-existent One, all His works are *miraculous*, whether in creation or in providence; *i.e.*, He manifests Himself as the Almighty Creator, both in calling forth and forming *that which is not*, and in destroying, or rather transforming, *that which is*. His wondrous deeds are described in Ps. xxxiii. 9 (Ps. cxlviii. 5, cxv. 3),—"He speaks, and it is done; He commands, and it stands fast;" and again, in Rom. iv. 17, "Who quickeneth the dead, and calleth those things which be not as though they were."—All creation is a wonder, Ps. cxxxvi. 4; Isa. xl. 26. *All His administration* is wonderful, Ps. lxxxix. 6; Job v. 9. *His judgments for the deliverance of His people* are wonders, Ex. xv. 6; Ps. lxxvii. 15, ix. 2. So are *His leadings of Israel*, Ps. cv. 2. Such also is *His advent as Saviour*, Ps. xcviii.—We have already adverted to the second or inner circle of wonders, within the first, or more general. In the ordinary course of nature and of history, God performs *special miracles*, for the purpose of *restoring*, of *judging*, and of *delivering*, Ex. xxxiv. 10; Ps. cv. 5; Isa. xxv. 1; Dan. vi. 27; Acts ii. 19. But these new miracles are intimately connected with His general marvellous dealings. As the Almighty and the Creator, He performs the more general miracles of His power. But His special miracles are the manifestation of those new and higher principles, which break through and overstep the sphere of common life, and introduce a new and higher order of things, or, in other words, the kingdom of God. These higher miracles appear alongside of His word. Hence we distinguish in this respect between miracles of the word (predictions) and miracles of deed (Isa. xliv. 7, comp. ver. 26, etc.). The miracles of deed were designed to confirm those of the word, and to distinguish them from the delusive predictions of false prophets. Similarly, however, the miracles of the word confirm those of deed, and distinguish them from the tokens of magicians.—Under the New Covenant, the distinction between miracles of word and deed merges in the person of Christ. He is the *Wonderful* (Isa. ix. 6),—the

personal, the highest, the absolute Wonder,—because He is the absolute Principle of all, Life manifested, the Word *itself in outward deed*, or God incarnate. As the *absolute Wonder*, and the Principle of that new and spiritual era which is destined to subdue and transform every relationship of the past, He cannot but perform miracles,—nay, all His doings are miraculous. Himself the new Birth, He performs the highest of all miracles—the wonders of regeneration. These were introduced and attested by the miraculous cures, in which He restored the mental and physical constitution, depressed through sin below the ordinary healthy level, by those almighty interpositions on His part, which we designate miracles in the special sense.

In general, a miracle is that almighty and creative interposition on the part of God, in which He manifests Himself as the eternal, self-existent, and wonderful One. Creation is the miracle *of deed*, which is interpreted by the word.

But within this general sphere, the miracles of the kingdom of God were, so to speak, announced and prepared by the special miraculous cycles in the ordinary course of nature, in which the symbolical miracle of nature appears. Here each stage of nature *prepares* for a higher; which in turn may be regarded as above nature, as *contrary to nature*, and yet as only *higher nature*, since it introduces a new and higher principle of life into the existent and natural order of things. More especially do we note, that it is not the law of nature which causes the principle of nature, but the principle of nature which lies at the basis of the law of nature. Each lower stage *prepares* for a new, in which a higher principle of life appears. This higher sphere may always be regarded as *supernatural*, because it goes beyond the former stage, and even as in a sense contrary to nature, because the former stage becomes, so to speak, the pabulum for this new and higher life; while in reality it is only a *higher* manifestation of nature which unfolds in accordance with the principles of development peculiar to itself.

Thus the chemical principle is a miracle, as introducing a new and higher life; similarly, the principle of crystallization is a miracle with reference to the lower principle of chemical affinity; the plant, a miracle above the crystal; the animal, a miracle in reference to the plant; and man, over all the animal world. Lastly, Christ, as the second man, the God-man, is the miracle above all the world of the first man, who is of the earth, earthy.

The Lord Jesus would have been an absolute miracle even in

the world as at first it was created; much more since, instead of ascending to spirituality, man has through sin become the slave of the flesh, and thus degraded nature below its proper level. Hence Christ is not only a higher and a transforming principle in the sphere of our natural world; but, appearing among sin-laden men, He is also the Judge, the Redeemer, and the Saviour.—The New Testament miracle, then, is that working of Christ by word and deed which springs from the new principle of absolute life and salvation, and manifests itself in judgment and deliverance, in redemption and transformation.

But, as the advent of the first man was prepared and predicted by those symbolical miracles of the various stages of nature that gradually ascended towards man as their climax, so was the miraculous advent of the second man from heaven—of Christ, the Redeemer and Transformer of the world—prepared and predicted by the miracles of the Old Testament, which took place within that sphere of human life and nature, which sin had darkened. These were essentially miracles of the *coming* regeneration, or of the advent of the God-man.

In the symbolical sphere of nature, the miracle appears, in the *first* instance, as a *symbolical deed* on the part of God, which only to the mind of him who is enlightened by the Spirit of God becomes transformed into a miraculous *word*. It is otherwise within the sphere of the theocracy. Here the wondrous *deed*, and the *human*, but inspired *word of prophecy*, which in its symbolic import evokes the wondrous deed, go hand in hand (we might almost say in a *harmonia præstabilita*). Lastly, within the sphere of Christianity, the miracle, as deed, flows from the theanthropic word of the incarnate Word. In general, spiritual regeneration is always the first, and is afterwards followed by miraculous cure, or transformation of nature, though in individual cases that order may seem partly reversed.

We may sketch, in the following table, the miracle in its development and varied manifestations (general expression for miracles: *θαύματα, θαυμάσια, παράδοξα*, miracula; פֶּלֶא, פְּלָאוֹת, נִפְלָאוֹת).

1. *σημεῖον, τεκμήριον.*	2. *δύναμις.*	3. *τέρας.*	4. *ἔργον.*
signum.	virtus, potenter factum.	ostentum, portentum.	factum, opus.
מוֹפֵת, אוֹת, נֵס.	גְּבוּרוֹת, גְּבוּרָה.	מוֹרָא.	מִפְעָל, מַעֲשֶׂה.
Prepared sign of a future new prin-	*Supernatural effect* of this principle	*Contra-natural* effect of it, as com-	Higher, or rather highest order.

ciple in the kingdom of God.	on its appearance.	pared with the former stage, especially in the fallen condition.	Manifestation of the new, heavenly, and spiritual nature.
Definition of Augustine:	*Thomas Aquinas:*	The 17th cent.; *Quenstedt:*	*Nitzsch*, p. 85:
Portentum non fit contra naturam, sed contra quam est nota natura. De civitate dei, 21, 8.	Miraculum, quod fit *præter* ordinem totius naturæ *creatæ* Summa i. quæst 110, art. 4.	Miracula, quæ contra vim rebus naturalibus a deo inditam cursumque naturalem efficiuntur. Syst. Theol. p. 471.	Miracles are part of a higher order of things, which, however, is also nature.
(Prevailing view in the Gospel by Matthew.)	(Prevailing view in the Gospel by Luke.)	(Prevailing view in the Gospel by Mark.)	(Prevailing view in the Gospel by John.)

As the principle of all principles, Christ is the absolute law of all laws of nature and life. Hence, 1. There was preparation for Him. As all nature tended towards, and was a prediction of, man, so all humanity tended towards Christ. 2. He was supernatural in reference to the old world and to man's ordinary nature—the new man from heaven. 3. He was contra-natural: old Adam must die, and the old world perish. But this old natural life becomes in turn the substratum and the element for a new spiritual life. 4. He is natural in the highest sense. For in Him is all nature realized, redeemed, and admitted to share in the glorious liberty of the children of God.—We notice the same features in His miracles. 1. There is the preparation of faith on the part of those who receive, or else by the affection of those who intercede for others; occasionally, also, believing anticipation, as in the demoniacs; or a waiting for the Lord, as in the case of those raised from the dead; while miracles are not performed among unbelievers, Matt. xiii. 58. 2. They are supernatural—the manifestation of the almighty power of the Great Prophet. 3. In a sense contra-natural, as putting an end to the existing state; as, for example, in the history of the Gadarenes, in the doom of the barren fig-tree, etc. 4. Natural in the highest sense (gradualness of the cure of the blind man at Bethsaida, use of means): presentation in an outward fact of the impartation of inner life.

The series of Old Testament miracles opened, in the history of Abraham, by the miracle of word and of initial fulfilment, long before the ordinary miracles of deed commenced with the life of

Moses. The latter were in the first place symbolical miracles; they next became miracles of judgment and deliverance, and grew into miracles of healing, until, in the predictions of the prophets, they pointed forward to the period of transformation.

All these elements appear also in the life of the Lord.

A. Miracles of the word and of fulfilment.	B. Miracles of deed.
1. Miraculous birth of Christ to a spiritual life in the world. He *is* of the Holy Ghost.	1. The miraculous birth of Christ the regeneration of humanity. Hence it is the power of regenerating, of *awakening the dead*, and *restoring the sick*. Jesus walking on the sea. Power of the spirit over nature.
2. Christ miraculously attains to full consciousness of His calling as the Redeemer at His baptism in Jordan, and is glorified from above. He *has* the Holy Spirit in all fulness.	2. Glimpse into heaven. Into the hearts (Nathanael); into the depths (the tribute penny, the draught of fishes); into the future (the colt). Miracles of judgment and deliverance. Deliverances in the sphere of mind and of nature. *Conversions, casting out of evil spirits.* Symbolical miracles of nature, both in judgment and deliverance. The calming of the storm.
3. Transfiguration of the Lord on the Mount. He *reveals* the Holy Ghost, and shines in the light of the Spirit.	3. Miracles of transfiguration. The disciples sharing the heavenly rapture. The marriage at Cana. The miraculous feeding of the multitude. *Bread and wine in the kingdom of heaven.*
4. The resurrection of the Lord. Transition to the second and heavenly life of man. Christ is glorified and reigns in the Holy Ghost.	4. Christ raising the dead. New spiritual life. The maid on her *death-bed*. The young man in the *coffin*. Lazarus in the *grave*. Movement in the world of spirits at His resurrection.

5. Ascent of Christ into heaven: Christ rules far and near.	5. Miraculous cures at a distance.
6. The outpouring of the Holy Ghost upon His disciples: He *sends* the Holy Ghost.	6. Anointing of His people; of believing humanity. Speaking with tongues. Spread of His wondrous power in the life of Christianity.
7. Return of Christ to judgment.	7. The withered fig-tree. The Apostles sent into all the world.

Lastly, we remark, that Christianity itself shares these characteristics of the life and working of the Lord. For, 1. Being the religion of *history*, the *fulfilment* of the Old Testament and of all history, there has been due *preparation* for it in the course of history. 2. It is supernatural; being direct from heaven, and entirely new. 3. It is contra-natural; dooming sin and the world to death in its progress, and making use of natural life only as the element of a higher life. 4. Yet this miracle is only the highest naturalness; being the religion of true spiritual life, which leads to the transformation of the world. On the other hand, all the effects of Christianity may be arranged into miracles of *formation* (regeneration), and miracles of *deed* (the restoration of the world), until the goal shall be reached.

In the Sermon on the Mount, the Lord had displayed the full riches of spiritual life. He preached as one who had authority, and not as the scribes. This became evident, immediately on His descent from the Mount, by the miracles which He performed. In the mind of the Evangelists, these miracles, however different, are connected, and form a higher unity, although their historical succession is never overlooked. But the cure of Peter's mother-in-law, and of the great multitude of sick persons, especially demoniacs, belongs to a former period, as has already been stated. All the other miracles were performed at the time of Christ's second stay in Capernaum.

But just as the utterances on the Mount were Divine deeds, so these deeds by which the Great Prophet confirms His word are also utterances of God,—*i.e.*, Divine deeds which serve as symbols of the infinite truth and grace, and of the power of the Gospel to save.

It is significant that the miraculous cures of Jesus began with that of leprosy. This cure marks the new era in life, as the Sermon on the Mount marked that in doctrine. According to the Old Tes-

tament, he who touched a leper became unclean. Jesus touches the leper, and not only remains clean Himself, but by His touch cleanses the leper.—Still more remarkable is the second miracle. It consists in help given to a Gentile, and that on the strength of a faith which is declared to surpass that of the Jews. If in the former case the cure was effected by touch, it now takes place at a distance; thus symbolizing that the influence of the blessed Saviour extended not only to those who were near, but also to the Gentiles at a distance. Next, we have the miraculous cure of Peter's mother-in-law—in contradistinction to the low estimate of woman in the old world. He takes her by the hand, and, being restored, she serves Him. Jesus has now to cope with the whole weight of demoniacal suffering in and around Capernaum; but He proves equal to the load, and removes it. Here we reach the period of His journey to Gadara, during which the Lord, by a different mode of treatment, restored two of His professing disciples from their spiritual disease—enthusiasm in the one case, and slowness of faith in the other. The Lord next appeases the storm at sea, and, with it, the storm of anxiety in the souls of His disciples;—on the eastern shore, in the land of the Gadarenes, He performs the cure of two demoniacs who had been the terror of the whole district. But this miracle diffused greater terror among the Gadarenes than the demoniacs had ever done. The banishment of Jesus from that territory, consequent on this cure, may be regarded as the first formal rejection of the Lord. Orthodox Israel expelled Jesus for the sake of a herd of swine. No better fate awaits Him on the western shore of the lake. The healing of one afflicted with the palsy, whose faith had overcome all obstacles intervening between Christ and him, served as the occasion of stirring up the enmity of the scribes, who denounced as blasphemy His forgiving of sin. Among these miracles, Matthew introduces his own calling. A wonder of grace this, not less than the others, that a publican, one excommunicated, should be called to the apostleship. If the Pharisees found fault because He ate with publicans and sinners, the disciples of John objected on the ground that His disciples fasted not, as they and the Pharisees did. The former cavil the Lord rebutted by reminding the Pharisees of the contrast between sacrifice and mercy; the latter, by pointing out that between the marriage and fasting, the new wine and the old bottles. Then for the first time the Lord raised the dead, restoring the daughter of Jairus from her death-bed to life; the cure of the woman afflicted with an issue of blood being introduced by the way.

Next, two blind men recovered their sight, on the distinct profession of their faith that Jesus was the Messiah (the Son of David).—We regard it as a further progress in these miracles when He heals the dumb demoniac; and by the word of His power at the same time reveals and removes the cause of his affliction. After all these miracles, the Pharisees begin to revile Him, and to say, that "He cast out devils by the prince of the devils." These were the very worst devils with whom Christ had to contend. The blind receive their sight, but they who see become blind; the possessed recover, but those who administered healing in Israel are cast into the kingdom of Satan. Christ now passes victoriously from His prophetic to His royal administration, which commences with the mission of His Apostles.

2. We have already pointed out how significantly the series of miracles in Matthew opens with the recovery of a leper. Another point deserves notice. The Old Testament provided no remedy for the leper, nor was he tolerated in the congregation. His disease was treated like sin; he was banished from the camp; and whosoever touched him, shared for a time that banishment. Levitical impurities, such as touching the dead, ceased after a certain period had elapsed; but the leper was excluded for an indefinite time—perhaps for ever. Their only hope of restoration to the Church lay in their recovery. Meantime the leper was left to the mercy of God. In this respect the arrangements of the synagogue were, as we have shown, less strict than those of the temple. In the Old Church, to touch an unclean person, rendered unclean; Christ, the Founder of the New Church, cleansed the leper by touching him. There is a formal disannulling of the old arrangement in this stretching forth of the hand and touching the leper, and in the words—I will, be thou clean! And yet the two institutions agree in spirit, for it is the object of both to exhibit the Church pure and unspotted. But what the Old Covenant could not bestow, the Lord vouchsafed. The Old Covenant could only distinguish, but not separate, between sin and misery. This the Lord accomplished. From the moment He touched the leper with His finger, suffering became hallowed, and the Lord entered into full fellowship with it. From that moment until His death on the cross, Christ remained in continuous fellowship with the suffering of the world. True, it seems as if His contact with the leper had not led to any immediate suffering; but from the narrative in Luke we gather that such was the case. The leper related what Jesus had done for him, and tra-

ditionalism may have pronounced the Lord unclean. On this account He retired for a time into the wilderness, thence to issue to fresh manifestations of His miraculous power. If the first miracle presented a striking contrast to the old order of things, the second was still more remarkable as being performed on the heathen slave of a heathen household. True, the attachment of the centurion to the synagogue formed a kind of intermediate link of connection; but Matthew passes over this circumstance as apparently secondary, in view of the grand motive influencing the Lord—the faith of the centurion. Viewed in their combination, the two miracles show that infinite mercy reaches to the lowest depths of misery, and extendeth to the utmost bounds of the earth—its only conditions being personal need and believing trust.

3. The acknowledgment of proselytes of the gate may be regarded as a victory of the genuine theocratic spirit over Pharisaism, which at an earlier period had been typified in the construction of a "court of the Gentiles" in the second temple. It was not a new arrangement, but a recurrence to the faith and practice of the patriarchs, in room of the rigour of legalism. The synagogue and the court of the Gentiles were the gates by which the heathen might enter the Jewish Church; the proselytes of the gate formed the intermediate link between heathenism and the theocracy. Thus the way was opened for the Gospel. As instances of the religious movement among soldiers at that time, we mention not merely the three centurions in the Gospels and the Book of Acts, but also the soldiers who resorted to John the Baptist, Luke iii. 14.

4. The judgment of outer darkness referred to the severest dispensations upon earth, and in Hades; although there is some difference between it and the final judgment of hell-fire, Matt. xxv.

HOMILETICAL HINTS.

The miracles of the Lord, as confirming His prophetical word.—Christ the Great Prophet in word and deed.—The words of the Lord effectual as Divine deeds; and the deeds of the Lord also a word from heaven.—The miracles of Jesus in their blessed import: 1. As witnessing to His Gospel; 2. as works of love; 3. as seals of His power; 4. as manifestations of the liberty of the New Covenant; 5. as rays of His Divine glory.—The word of the Lord inspiring poor fallen man with fresh courage: 1. Even the leper may now hope for deliverance; 2. he presses forward among the people; 3. he casts himself at the feet of the Lord, as if he entered into the

most holy place; 4. his prayer implies the conviction that there was help even for him.—The healing of the leper a sign of hope to the world: 1. The Lord can restore even where a case seems desperate; 2. He is willing to do it; 3. He does it by entering into fellowship with the sufferings of the world; 4. by His suffering He takes away ours; 5. He separates between sin and its counterpart, misery; thus taking away the strength of sin.—The Lord is able also to heal the leprosy of the inner man.—The power of death conquered by that of life.—The purity of love removing the impurity of misery.—The Lord of glory in contact with the infectious diseases of the world.—The glory of the Lord, as appearing in His mode of granting deliverance: 1. He quickly hears; 2. He briefly speaks: I will! 3. He sovereignly stretches forth His hand.—Tell no man, but show thyself to the priest. True reticence and proper publicity of our recovery.—Show thyself to the priest: or, how the Lord honours the Old Dispensation at the very moment when He founds the New. —Faith, whether obtrusive in its entreaties, or retiring in its complaints and prayer, is always the same in its nature.—The centurion of Capernaum a model of believing confidence: 1. in his earnest entreaty; 2. in his cordial affection; 3. in his unfeigned humility; 4. in the peculiar shape in which his profession of Christ appeared. —Faith always goes hand in hand with compassion.—Faith with its power of intercession.—Humility the crown of faith: 1. It springs from faith; 2. it reacts upon faith, purifying and quickening it; 3. it manifests itself in the surrender of every claim, and in firm confidence while praying.—The distinguishing excellences of the centurion's faith: 1. Humility, by which his military rank in the world gave place to conscious poverty before the Lord: 2. trustfulness,—his outward circumstances and position serving as a testimony to the glory of the Lord.—The pious household.—The faith of the centurion and that in Israel.—The faith of the centurion foreshadowing the bringing in of the Gentiles.—The guests of the kingdom of heaven, gathered from the four corners of the earth, and the children of the kingdom.—The great transformation of *near* and *far*: 1. In *the course of history*: *a.* at the time of Christ; *b.* at the time of the migration of nations; *c.* at the time of the Reformation. 2. Its ultimate reason: *a.* the penitent sinner, who relinquishes every claim, hears the call of mercy afar off; *b.* the least appearance of self-righteousness obstructs our view of the light of salvation, however near.—The banqueting-room lit up, and outer darkness.—To be cast into outer darkness implies,—1. the darkness

of final judgment, in opposition to the glory and beauty of the kingdom of God; 2. the society of the spirits of darkness, in opposition to that of the patriarchs; 3. sorrow and shame, in opposition to eternal blessedness.—The three heathen centurions compared with the wise men from the East.—I will come and heal him.—Jesus is willing to come and heal the Gentiles.—Jesus is able to bless the Gentiles, even at a distance.—"In the self-same hour;" or, the Lord sends help at the right moment.—The hour of grace.—Loving zeal a characteristic of the kingdom of heaven: 1. The servant obeying his master from attachment and devotedness; or, Christianity in the domestic circle and in civil society. 2. The centurion serving his subordinate from esteem and compassion; or, Christian philanthropy. 3. Christ serving both; or, the kingdom of grace.

Starcke.—Quesnel: Ministers must ofttimes condescend to those who are in misery, visit them in their sorrow, and point them for relief to the word of God, Acts viii. 30.—A blessing ever attaches to our following Jesus, ch. xix. 27; Luke xviii. 43.—Majus: If we have tasted Christ, the Bread of Life, we shall always hunger after it, and follow Him, ch. v. 6; Isa. lv. 1.—Zeisius: Outward leprosy a type of original sin, or of spiritual leprosy, Ps. li. 7; Isa. i. 6.—Bodily affliction often the occasion of leading us to Christ. O blessed sorrow! 1 Pet. iv. 1; Jer. xxx. 11.—The whole world a vast sick-ward.—A Christian must not insist on anything in prayer, ch. xxvi. 39.—Zeisius: The surest and most effectual means in all our sorrows, is recourse to prayer, Dan. ix. 3, 4; ch. xv. 25.—Quesnel: Let us not despise even the greatest sinners, nor avoid meeting them, provided we beware of infection, Gal. vi. 1; James v. 19, 20.—Bibl. Tub.: Jesus can and will deliver us in our most grievous afflictions, and where all human means were in vain, Ps. vi. 9, 10.—Majus: The word of Christ is an effectual remedy for curing spiritual leprosy, John xv. 3.—The most acceptable sacrifice on the part of those who have been restored, is new obedience, John v. 14; Isa. xxxviii. 15.—We are bound publicly to acknowledge the goodness of God, Rom. v. 11; Ps. xxvi.—*The centurion*, a soldier, a heathen, and a superior, cares for his subordinates, and prays for his servant, is humble, and believes on Christ. Go thou and do likewise. Rom. xv. 4; 1 Cor. x. 11; Bibl. Tub.—Let us not despair of the conversion of any man, in any condition of life.—What too frequently military men are not, and what they should be. Osiander.—A genuine Christian will plead with Jesus not only for his own wants, but also for those of his neighbour.—The cross

is sent even to pious families, and sometimes to the best members of them.—The Lord is near to all that call upon Him, Ps. cxlv. 18, 19, vi. 10.—Osiander: Let us humble ourselves before God, and He will hear us, Luke xviii. 24; 1 Pet. v. 6.—Osiander: We are not worthy of the least of all the mercies and of all the truth which the Lord shows unto us, Gen. xxxii. 10; 2 Sam. vii. 18, xix. 36.—Lord Jesus, speak the word only!—We admire riches, beauty, power, or art; but Christ admires faith.—All men have not faith, 2 Thess. iii. 2.—Osiander: Ofttimes we find more faith with soldiers and worldly persons than in many who pretend to be saints. —Luther: Faith is not confined to time, place, or condition. God has had a people at a time when it was little thought, in places where we should not have expected to find them, and among persons whom we would not have imagined to be His.—Majus: Believers under the Old and New Testaments have all the same doctrine, the same faith, the same kingdom, and the same glory, Heb. xiii. 8; Acts xv. 11.—The rejection of the Jews caused by their unbelief, Rom. xi. 20; Isa. liii. 1, vi. 9; Deut. ix. 23.—Behold the goodness and severity of God: on them which fell, severity; but towards them who are raised up, goodness: Rom. xi. 21, 22; Ps. xcii. 10, 11; Jer. iv. 12.—Lo, the children who trust in external service, in the temple, and in the possession of gifts, are condemned; while strangers who are sincere in the faith are received: Isa. ii. 4, etc.— The more light and grace we have rejected, the greater will be the condemnation and darkness awarded us.—Blessedness of intercession, James v. 18; 2 Kings xix. 34; Jer. xxix. 7.—The stronger our faith, the less will God refuse us, especially in spiritual requests. —True faith the source of all other gifts. Quesnel.

Gerlach.—Faith does not *know*, it *trusts* in the mercy of God. Faith ever says, If Thou *wilt;* not, if Thou *canst.*—Weeping and gnashing of teeth: the former perhaps the expression of softer, the latter of bolder, characters.

Heubner.—Jesus *can* and *will* deliver.—Jesus is willing to come under our roof, although we be unworthy of it.—The kingdom of heaven the meeting-place of the children of God from among all nations and from all climes.—The power of a living faith in Christ: 1. Its character. Faith cleanses from sin, makes holy, and induces us to procure help for others by leading them to Christ. 2. Inferences: Beware of unbelief, but strive after true faith.—All men are equal before the Lord Jesus.

II.

The disease in the family; the diseases in the city. Salvation spreading from the household of Peter, or the dwelling of the Lord (the Church), into the city.

CHAPTER VIII. 14–17.

14 And when Jesus was come into Peter's house, He saw his wife's mother laid, and sick of a fever. 15 And He touched her hand, and the fever left her: and she arose, and ministered unto them. 16 When the even was come, they brought unto Him many that were possessed with devils: and He cast out the spirits with His word, and healed all that were sick: 17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

CRITICAL NOTES.

1. The accounts in Mark and Luke confirm the statement, that on the evening of the day when the Lord restored the mother-in-law of Peter, a large number of demoniacs in Capernaum were healed. Chronologically speaking, the event took place during the residence of the Lord at Capernaum, previous to His first journey into Galilee, and to the Sermon on the Mount. The statement of Luke, that Christ *rebuked* the disease, can scarcely be pled in opposition to this view. The word of Christ is omitted by Matthew and Mark, while Luke records not that He took her by the hand and lifted her up. Lastly, according to Mark and Luke, the cure was performed on the intercession of the members of the family,—the sick person herself being unable to entreat help. From the circumstance that Jesus rebuked the fever, we gather that her disease was somehow connected with the sufferings resulting from demoniacal possession.

2. *Into Peter's house.*—According to John i. 44, Peter and Andrew, as well as Philip, were natives of Bethsaida. Afterwards, Peter, and probably Andrew (ch. iv. 18), had settled in Capernaum, —partly, perhaps, on account of the fisheries, and partly from his connection by marriage with the place. The marriage of Peter is also referred to in 1 Cor. ix. 5. It is remarkable that he who is said to have been the first Bishop of Rome was a married man. Legend has it that her name was Perpetua, or Concordia; and that her husband accompanied her to Rome, on her way to martyrdom. Their daughter was called Petronella.

3. *She ministered unto them;* referring particularly to waiting at table and serving, as an evidence of her perfect recovery.

4. It was a time when there was in Capernaum a deep stirring of enthusiasm for the Lord—the evening of a great day—when this general longing seems to have seized the inhabitants of the place, and they brought unto Him their sick, especially those who were possessed with devils, and laid them down at the door of His house.

5. *That it might be fulfilled.*—A reference to Isa. liii. 4: Our diseases (חֳלָיֵנוּ) has He borne (נָשָׂא), and our sorrows (מַכְאֹבֵינוּ) He has taken on Himself (סְבָלָם). In the Sept. more freely: *τὰς ἁμαρτίας ἡμῶν φέρει, καὶ περὶ ἡμῶν ὀδυνᾶται.*—The Evangelist quotes freely from the original; but in strict accordance with its meaning, as Olshausen and others rightly remark, though Meyer denies it. It is true that in the original Hebrew, the Messiah is represented as bearing and expiating our sins. But our diseases are undoubtedly connected with sin on the one, and death on the other hand; while the suffering of Christ depends on His taking upon Himself our sufferings, which again is connected with His carrying them away. We must not, however, go so far as Olshausen, and speak of spiritual exhaustion on the part of Christ. Meyer and Von Ammon have overlooked the fact that, when healing those who were diseased, Christ entered into and shared their sufferings,—a circumstance evident from the narrative in Mark v. 30 (showing that He felt the going out of virtue from Him), as also from the resurrection of Lazarus. But, in the present instance, the Lord had to contend with the concentrated sorrow and sickness of the whole city, and that on the evening of a laborious day. For this labour and contest of the Lord, the Evangelist can find no more apt description than by quoting the passage from Isaiah. Christ takes away disease, in token of His removing its root, sin; by taking upon Himself death as the full wages and the full burden of sin.

DOCTRINAL REFLECTIONS.

1. The afflicted family and the afflicted city, both highly privileged by the presence and grace of Christ. Significant connection between them: salvation spreading from the house to the city.

2. The Evangelist gives us here the key to the mystery of Christ's atoning death. By His fellow-suffering with our diseases, He gradually descended into the unfathomable depth of His full

sympathy with our death. Hence His miracles of healing partook of the nature of atoning suffering, and prepared for it. Accordingly, as He suffered in all He did, so His suffering and death crowned and completed all He had done. His active and passive obedience are most closely connected. But as in His fellow-suffering He took away the sting of suffering by taking away sin and awakening faith, so also has He swallowed up death in victory by discharging the debt of sin in His vicarious death, finishing the work of redemption, and introducing justifying faith. Such, then, was our reconciliation. In virtue of His perfect fellow-suffering, He submitted to the death due to us; by His perfect surrender to God, He became our reconciliation, even as by His communication of grace He wrought in us faith in the mercy of God, and in the imputation to us of His sacrificial service. His miracles form the introduction and the commencement of His reconciliation. Comp. 1 Pet. ii. 24.

HOMILETICAL HINTS.

The cross in the family.—The family and the town, as an household and a city of the Lord.—How Christianity elevated woman.—Christ and His people by turns engaged in the service of love. 1. He serves them; 2. they serve Him.—Rapid change produced in the house by the interposition of Christ: 1. One laid down by fever, an active hostess; 2. an anxious family, a festive circle; 3. the Lord a physician, the Lord a king; 4. the house an hospital, the house a church.—The right mode of celebrating our recovery.—From the church, salvation spreads to the city.—Glorious evening of power and grace.—The sympathy of man, and that of the Lord. 1. With reference to the former,—*a.* disease itself appears in morbid and irresistible sympathy; *b.* morbid sympathy increases disease and pestilence; *c.* at best, it leads to excitement and running to the Lord, while not a few are unprepared and unready. 2. The sympathy of Christ: *a.* Its Divine power resists all sinful influences, especially cowardice and despair; *b.* it penetrates into, and lights up, the lowest depths of misery; *c.* it conquers and removes the sufferings of man.—*The sufferings of Christ* in His miraculous cures, pointing to the *great miraculous cure* by His *sufferings on the cross.*—Jesus has taken upon Him the diseases of man also.—The wards where those mentally afflicted are confined, belong also to the Lord.—The sceptre of Christ's triumph extends even over the cursed realm of demons.—The ap-

parent strength of despair, and the Divine strength of perfect confidence.—Solemn night-seasons: 1. The night of suffering; 2. the night of repentance; 3. the night of death.

Starcke.—If we recover from disease, it is our duty to thank God, and all the more zealously to serve Christ and our neighbour. —Let each bear another's burden, Gal. vi. 2.—Zeisius: Above all, learn that sin is the root of all disease, and that by true repentance thou mayest be set free from it.—To visit, to comfort, to refresh, and to serve those who are laid on beds of sickness, Isa. xxxviii. 1, 4, 5.

III.

Miraculous works of Jesus on His missionary journey: The troubled disciples—the troubled sea.

Chapter viii. 18–27.

18 Now, when Jesus saw great multitudes about Him, He gave commandment to depart unto the other side. 19 And a certain scribe came, and said unto Him, Master, I will follow Thee whithersoever Thou goest. 20 And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head. 21 And another of His disciples said unto Him, Lord, suffer me first to go and bury my father. 22 But Jesus said unto him, Follow Me; and let the dead bury their dead. 23 And when He was entered into a ship, His disciples followed Him. 24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but He was asleep. 25 And His disciples came to Him, and awoke Him, saying, Lord, save us: we perish. 26 And He saith unto them, Why are ye fearful, O ye of little faith? Then He arose, and rebuked the winds and the sea; and there was a great calm. 27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey Him!

Critical Notes.

1. *Now, when Jesus saw great multitudes.*—In this instance a motive for withdrawing, as in ch. v. 1; John vi. 3, 15.—There were seasons when the multitude would have proclaimed Him King: sudden outbursts of carnal excitement, from which the Lord withdrew. That such was the case in this instance, we gather from the profession made by the scribe in ver. 19.

2. *Εἰς τὸ πέραν*, to the opposite side of the lake.

3. *And one, a scribe, came.*—The εἷς referring to the ἕτερος in

ver. 21; from which verse we also gather that this scribe was already one of Christ's disciples, in the wider sense of the term, and that he now proposed henceforth to follow Jesus continuously. When the Evangelist mentions these calls to follow the Lord, he always refers only to the apostolic office, not to discipleship. But as Andrew, John, Peter, James the Elder, Nathanael or Bartholomew, and Philip, had been previously called, and as the persons here addressed could not have been any of the brethren of the Lord (James the Younger, Judas, Lebbeus or Thaddeus, and Simon), we conclude that they must have been either Judas Iscariot, Matthew, or Thomas. From the peculiar characteristics which appear in the narrative, we venture to suggest, that the first of the two scribes was Judas Iscariot, the second Thomas, and the third individual, who is only mentioned by Luke, Matthew.—In the Gospel of Luke, this event is introduced at a later period, when Jesus prepared for His last journey to Jerusalem (ch. ix. 51–62). "A superficial investigation will serve to convince us that the transaction between Jesus and the sons of thunder, recorded in Luke, had led to the introduction of this history in that connection. It seems like a psychological combination designed to exhibit Christ's mastery in dealing with different dispositions (say the four temperaments)." Schleiermacher, Schneckenburger, Gfrörer, and Olshausen, adopt the chronology of Luke; Rettig, Meyer, and others, that of Matthew.

4. *Κατασκηνώσεις*, "Dwelling-places, not nests, as birds do not live in their nests."—De Wette.

5. *The Son of man.*—Jesus adopted that name with special reference to the prophetic vision in Dan. vii. 13, where Messiah is seen coming in the clouds of heaven. כְּבַר אֱנָשׁ. Hitzig imagines that the Son of man seen by Daniel in the clouds was not the Messiah, but the whole people of Israel;—an absurd hypothesis, refuted by Ewald, "Jahrb." for 1850. Daniel saw only the image or likeness of the Son of man, who appeared in the full sense in Jesus of Nazareth. In all probability, Jesus chose this particular Old Testament designation of the Messiah, because, unlike the others, it had not been grossly perverted to foster the carnal expectations of the Jews. Thus our Lord met the morbid and fantastic expectations of His contemporaries—and among them, apparently, those also of the scribe in the text—by laying emphasis on His genuine and true humanity as the Messiah. His great aim was, that the people should view Him as true man—

in the meanness of His outward appearance, and also in His high character, as the second man from heaven. The bold supposition of Weisse, that the term, "Son of man," is used in opposition to *Messiah*, deserves no refutation. It is remarkable that John had similarly avoided the title of Elijah, under which Malachi had predicted his advent, while he chose the designation given him by Isaiah: "The voice of one crying in the wilderness." The reason of this was, that carnal notions concerning the Messianic kingdom were connected with the former, but not with the latter expression. Meyer conceives that there is an antithesis implied in the term, "Son of man," as opposed to "Son of God." According to Augustine, there is a faint allusion to the *boastfulness* of the scribes in the expression, "birds of the air." But this seems strained; and we would rather apply the term to the unreliable and fugitive character of their enthusiasm, while the word, "foxes," refers to their cunning.

6. *Where to lay His head.*—A picture of a homeless pilgrim: hence, not of want in the ordinary sense, but of voluntary poverty. The answer of Christ implied, not a positive refusal of the overture of the scribe, but a solemn warning. He who saw not as men do, perceived, under that excessive profession of this man, an amount of unreliableness and insincerity which called for such caution.

7. *Another of His disciples.*—In the stricter sense of the term—such as the scribe had been. Clement of Alexandria (Stromat. iii. 4) suggests that this disciple was Philip; but he had been called at an earlier period.

8. *Bury my father.*—The father had died. According to some critics, his old father was still alive, and the expression, *to bury*, meant to take care of him till his end, and then to commit him to his last resting-place. But the call to follow Christ immediately, evidently implies, that at the time the father was actually dead. *Burial* was the most ancient mode of disposing of the dead (Cic. Legg. ii. 22; Plin. vii. 55), and was always practised by the Jews, in opposition to the heathen custom of burning the dead, which was quite exceptional in Israel. It was considered the duty of sons to bury their parents, Gen. xxv. 9, xxxv. 29, etc.

9. *Let the dead bury their dead.*—An Oxymoron, by which the burial of the dead is assigned to those who are spiritually dead. The expression conveys to the hesitating disciple that there were more urgent duties in the kingdom of heaven than that of burying the dead, and particularly, of going through all the ceremonies con-

nected with a Jewish burial. At the same time, it also alludes to the goal and end of those who are spiritually dead—their last and highest aim here is to bury one another. Death of the soul is connected with death of the body.—Celsus founded on this passage the objection, that the Saviour demanded what was inconsistent with duty to parents. But this is a complete misunderstanding. Manifestly, it only subordinates the duty of a Christian towards his own household and family, especially when another could take his place, to the highest of all duties—those of his spiritual calling, and to his Master. Lastly, we infer from this trait, that this and the former reply were addressed to disciples in the narrower sense of the term.

10. The ship, *τὸ πλοῖον*.—With the article, meaning a definite ship, which waited to take them across the lake; the words of Jesus having induced His disciples (in the narrower sense) to follow Him implicitly.

11. *Σεισμός*—indicating the effect, of which the cause (a tempest) is afterwards mentioned—a violent commotion of the sea. On the sudden storms occasioned by the situation of the Lake of Galilee, comp. Schubert iii. 237; Robinson ii. 416.—*Σῶσον, ἀπολλύμεθα*. The language of intense anxiety.

12. *Why are ye fearful?*—The word "afraid" would be too weak, and "cowardly" too strong. At any rate, it was a fearfulness which the Lord censured. It is worthy of special notice, that, according to Matthew, the Lord first rebuked the disciples, and after that the sea. See רָגַע, Ps. cvi. 9; Nahum i. 4.

13. The *ἄνθρωποι*, the men in their humanity,—more particularly, in their rapid transition from extreme anxiety to boundless admiration.—Hence we infer that it applied to the disciples, and not, as Meyer supposes, to other parties accompanying Jesus. According to the account given by Mark, other vessels went along with that which bore the Lord; so that He must have been followed by a numerous company of disciples.

DOCTRINAL REFLECTIONS.

1. In dealing with the different characters of the disciples, and adapting Himself to their natural dispositions, the Lord showed how closely He read, and how wisely He directed, the hearts of men.

2. The Son of man. The description furnished by Daniel of the appearance of Messiah, under the form of the Son of man,

indicates that the truth concerning the coming Saviour must have been very fully understood at that time. But, in order clearly to perceive its import, we must compare this term, as used by Daniel, with the passage about the seventy weeks (Dan. ix.). In the sixty-third week, the *Messiah who was not a prince* was to be set aside by the advent of the people of *the Prince who was not Messiah.* After seven weeks—*i. e.*, at the close of the seventy weeks—cometh *the Messiah, who, at the same time, is also a Prince.* Hence the figure of the Son of man combines the two ideas of the suffering and the glorified Messiah. As the Son of humanity to which the curse attaches, He is humbled and rejected; while, as the Son of humanity on which the blessing is bestowed, He is exalted and declared Lord of an eternal kingdom. Gerlach: "The first man was simply called *Adam—i.e.*, man, and every descendant of his is called a son of man; but Christ is called *the* Son of man, as being derived from Adam, and yet the Head of a new race, 1 Cor. xv. 47."

3. The import of the miracle of stilling the tempest has frequently been misunderstood. Paulus accounts for it *on natural grounds;* Ammon regards it as *symbolical;* while Strauss treats it as a *myth.* It is only another mode of presenting it in a *material light,* if, with Meyer, we were to overlook the connection between the tempest in the hearts of the disciples and that on the lake—between sin in man, and "the convulsions and throes of nature" (Olshausen)—and regard this history as merely a direct act of power exercised upon the elements. In this respect, it is sufficient to remind the reader of Rom. viii. 20. Not that we thereby explain the miracle, but that we present its Christian aspect. The Lord rebukes the storm in the minds of His disciples; thus preparing for calming the tempest on the sea. He takes away the sin of the microcosm, in order then to remove the evils of the macrocosm. Hence this event has frequently been regarded as a symbol of the passage of the Church of Christ through the world. There is another aspect of it which deserves attention. In this miracle, the operation of the Son and of the Father coincide; as the New Testament completion of the Old Testament miracles upon nature, it is at the same time a prediction and a miracle, and thus a sign that the Son had, in the name of the Father, entered upon the government of the world.

4. Our modern degenerate and false philanthropy fails to perceive the difference between a soul that is mourning and one

which is fearful. It is altogether erroneous, and must fail of its desired effect, if we administer to the fearful the comfort which is only appropriate to the afflicted. The latter, Christ ever upheld with words of kindness; while He rebuked the fearful, by setting before them the terrors of His word, and thus recalling them to a better state of mind. Thus He rebuked those who were possessed, who by their cowardice had become the prey of unclean spirits; and similarly He rebuked the disciples, when from want of faith they were desponding or fearful. Thus also He rebuked the fever which weighed down the mother-in-law of Peter; and, in the present instance, the sea and the winds. Such a rebuke must, of course, be regarded as symbolical, since neither sea nor tempest had personal consciousness. The ultimate ground of this rebuke lay in the fact, that the disturbances of nature were caused by unclean spirits. Christ apparently regarded those sudden outbursts in nature, not as manifestations of healthy and regular force, but as manifestations of weakness; just as the fever was the consequence of inherent weakness, or of a germ of death, against which nature employed her utmost efforts in convulsive struggle.

HOMILETICAL HINTS.

Jesus sees the multitude and approaches them; Jesus sees the multitude and retires from them. 1. The fact itself,—*a.* in the Gospel history; *b.* in that of the Church; *c.* in individual Christian communities. 2. Explanation of the fact: *a.* He approaches when He sees multitudes longing for His salvation and waiting upon His word; *b.* He retires at the first appearance of fanaticism, which would have confirmed the carnal expectations of man, and not the word of God.—The Lord eschews the sinful obtrusion of worldly men, in order to seek out the poor and the needy, afar off.—The watchword of Christ: *To the other side!* 1. A watchword of faith, breaking through all narrow boundaries; 2. a watchword of love, overcoming all selfishness; 3. a watchword of courage, overcoming all dangers.—The Saviour and the spiritual distemper of His disciples: 1. Spurious enthusiasm in our own strength (*I will*); 2. spurious scruples and spiritual hesitation (*Suffer me*).—Jesus the great model of pastoral work.—Jesus warning superficial enthusiasts to *count the cost* of following Him.—If we are willing to follow the Lord, we must become homeless wanderers, and be ready to renounce all our comforts.—The Son of man has not where to lay His head. 1. The fact: at the commencement, the

manger; at the close, the cross; during His pilgrimage, a bench on the ship. 2. Its import,—*a.* so far as *He* is concerned; *b.* so far as *we* are concerned.—The nests and caves of professing disciples who are not ready to yield their all to Christ. They seek,—*a. high places* (nests) in time of prosperity; *b. places of concealment* (caves) in the hour of adversity.—Jesus teaches His faithful disciples to get quit of their scruples and hesitation by considering the final aim of life.—Let the dead bury their dead: 1. Compared with following Christ, which he had undertaken, this was the lesser duty; 2. others were able to take his place; 3. the disciple seemed to hesitate between two duties, while yet he had taken upon him the yoke of Christ.—Is a collision of duties possible? As little as,—*a.* between the commandments of God; *b.* between the angels of God; *c.* between the ways of God; for such, indeed, are all duties, so far as we are concerned.—It is characteristic of the spiritually dead, that they busy themselves with special affection about the ceremonials of life.—The dead bury their dead: such is the end of all unbelieving lives.—Symbolical import of the passage across the sea. It is a figure of all His leadings,—*a.* of the people of God (the ark, etc.); *b.* in the history of the Church; *c.* in the experience of believers.—The unexpected tempest: 1. After so glorious a day, and on the beautiful, tranquil lake; 2. in company with the Lord Himself.—We read only once of the Lord being asleep,—a sleep full of majesty: *a.* A sabbatic rest after His labour at Capernaum; *b.* a sign of deep calm in the midst of the dreadful tempest; *c.* a preparation for the most glorious awakening; *d.* a type of His rest in the grave.—The cry of despair becomes a prayer when in proximity to the Lord.—How the Lord purifies even the supplications of the helpless.—All fearfulness in life springs from unbelief.—Jesus calms every storm.—What manner of man is this!

Starcke.—We should occasionally retire into solitude, Luke vi. 12, v. 16.—Much preaching wearies the body, Eccles. xii. 12; Mark vi. 31.—Sudden fervour and good inclinations are not equivalent to following Christ.—Many would like to be pious, but at the same time to retain their nests, houses, riches, honour, and comforts, ch. xvi. 24.—We must not run before God calls, Rom. x. 15.—Christ rejects none who come to Him, John vi. 37; but he who desires only earthly things from Him, receives a solemn warning.—Christ, the Lord of heaven and earth, became poorer than the beasts that perish; yet His poverty is our riches, 2 Cor. viii. 9.—The poor, who have nothing of their own, may well derive comfort

from the voluntary poverty of Jesus. Quesnel. 2 Cor. xi. 27.—Man is always opposed to the will of God: he either lags behind, or is determined to run before. The right way is, to wait till God speaks, and then not to delay a single moment following Him, Isa. lv. 8.—The spiritually dead, Heb. xi. 6; Jer. v. 3.—They who accompany the dead, are themselves subject to death.—A seafaring life affording striking signs of God's wisdom and power (Ps. cvii. 23), but used for merely selfish purposes. Zeisius.—God leads His own wondrously, but well, Ps. xli. 4.—Through fire and water, Ps. xci. 14; Isa. xliii. 2, xlii. 16.—Genuine Christians follow their Saviour through storm and tempest, even unto death, 2 Cor. vi. 4; Ps. lxxiii. 23.—If Christ do not immediately come to our help, we are prone to imagine that He is asleep; but He never oversleeps the hour of our deliverance.—United prayer is the most effectual.—Prayer the best anchor in danger.—Let Christians beware of cowardice: His Church will continue so long as He endures.—In seasons of extreme danger, the omnipotence and mercy of the Saviour is most fully and gloriously displayed, 2 Chron. xx. 12; Isa. xxxiii. 10; 2 Cor. i. 8.—Weak faith is nevertheless faith, only it must increase.—After the tempest, sunshine.—The works of God, and His marvellous power in our deliverance, call for praise and thanksgiving.—Under the cross we learn what wonders our Lord worketh.—Gratitude, Ps. xiv. 7; Rom. xi. 20.

Heubner.—Our whole life may be compared to a sea voyage, in which we make for the heavenly haven.—Christus habet suas horas et moras.—Christ the Lord of nature.—The passage across the lake, a figure of our lives: 1. The commencement; 2. the progress; 3. the end.

Lisko.—Luther: Some make a pretext of good works for not following Christ; but the Lord shows that these are dead works.—Almighty power of Christ, by which He overcomes the world, and renders everything subservient to the kingdom of God.

Dräseke.—The passage across the lake, a figure of spiritual calm: 1. In reference to its character; 2. in reference to its origin; 3. in reference to its effects.—*Marheineke:* How we may courageously meet every danger, when near to the Lord.—*Harms:* This narrative a pictorial representation of the Christian life: The vessel which carries believers; the sea, or the world, with its tempest and waves, and the sufferings of the children of God; Christ asleep, or delaying His succour; then follow prayer, His rebuke, His word of command, and the exclamation of marvel.

IV.

Christ healing the demoniacs who profess His name; banished from Gadara; He restores the paralytic, and is accused of blasphemy,—or, the blessed working of the Lord despite the contradiction of the kingdom of darkness.

CHAPTER VIII. 28–34, IX. 1–8.

28 And when He was come to the other side, into the country of the Gergesenes, there met Him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. 29 And, behold, they cried out, saying, What have we to do with Thee, Jesus, Thou Son of God? art Thou come hither to torment us before the time? 30 And there was a good way off from them an herd of many swine feeding. 31 So the devils besought Him, saying, If Thou cast us out, suffer us to go away into the herd of swine. 32 And He said unto them, Go. And when they were come out, they went into the herd of swine; and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. 33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. 34 And, behold, the whole city came out to meet Jesus; and when they saw Him, they besought Him that He would depart out of their coasts.

1 And He entered into a ship, and passed over, and came into His own city. 2 And, behold, they brought to Him a man sick of the palsy, lying on a bed: and Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee. 3 And, behold, certain of the scribes said within themselves, This man blasphemeth. 4 And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts? 5 For whether is easier to say, Thy sins be forgiven thee; or to say, Arise, and walk? 6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith He to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. 7 And he arose, and departed to his house. 8 But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.

CRITICAL NOTES.

1. On the discussion about the readings, *Γεργεσηνῶν*, *Γαδαρηνῶν*, *Γερασηνῶν*, comp. the Commentaries.—Bleek: "From Orig. (in Joh. T. vi. 24), we may infer with tolerable certainty, that, at the time of that Father, *Γεργεσηνῶν* was not found in any of the MSS. of the Gospels then current. He only mentions it as a conjecture, that this may have been an older reading. From that time it seems to have been introduced into manuscripts. Origen found that the common reading was *Γερασηνῶν*, that of *Γαδαρηνῶν* also occurring. The change of the former into the latter word is

easily accounted for, but not the reverse. Hence the writer has always been of opinion, that *Γερασηνῶν* was the correct reading in all the three Gospels. But as the town of Gerasa, in Arabia, could not possibly be meant, we suppose that the name was incorrectly written by the Evangelists, and that they probably meant the town of Gergesa, as Origen suggests." Accordingly, we drop the reading *Γεργεσηνῶν*, and only retain thus much, that Origen was *exegetically* right in maintaining that Jesus landed in the district of the Gergesenes, whose name at least (*Γεργεσαῖοι*, Gen. xv. 21; Deut. vii. 1; Josh. xxiv. 11) is mentioned by Josephus (Ant. i. 6, 2). But the MSS. are divided between the readings Gadara and Gerasa. Hence, judging from the circumstances of this narrative, we are warranted in fixing upon the adjoining Gadara, which was the capital of Peræa, rather than on the distant Gerasa, which lay on the eastern boundary of Peræa, and indeed was considered by some geographers to have been situate in Arabia. Besides, the expulsion of the Lord is represented as an event of considerable importance, which would not have been the case had He been banished from Gerasa, and not from the capital of Peræa. Expulsion from a village by the sea-shore would only have induced Him to go farther inland; but banishment from the capital of the district rendered at least a temporary removal absolutely necessary. The pagan character of the district (swine, raging demons) may have led to the evangelical tradition, by which the scene of this narrative was transferred from Gadara to Gerasa. Gadara, the capital of Peræa (Joseph. Bell. Jud. iv. 8, 3), situated to the south-east of the southern end of the Lake of Gennesareth, south of the river Hieromax, sixty stadia from Tiberias, upon a mountain, inhabited chiefly by Gentiles (according to Seetzen and Burckhardt). It is supposed to have been the modern *Omkeis* (but comp. Ebrard, who places Gadara only one hour from the lake). See the Encyclops. and von Raumer. On the eastern shore of the lake, comp. Ritter's Palestine. Ebrard suggests, that there had been a village called Gerasa in the neighbourhood of Gadara. Eus. Onomast. refers to such a village under the article Gergesa, without, however, pronouncing decidedly on the point.

2. *Two possessed with devils.*—Mark and Luke speak only of one. Strauss and de Wette hold, that the account of Matthew is the authentic narrative; Weisse and others prefer that of Mark and Luke. Ebrard suggests, that Matthew joined the account of the possessed at Gadara with that in Mark i. 23; others fancy, that

our Evangelist is in the habit of speaking of two individuals when there was only one. Meyer deems the difficulty insurmountable; while Augustin, Calvin, and Chrysostom suppose that one of the demoniacs is specially mentioned, as the principal personage and the greater sufferer. This idea is confirmed by the consideration, that two demoniacs would not have associated, unless the one had been dependent upon the other. For the details of the narrative, the parallel passages in the other Gospels must be consulted.

3. *Coming out of the tombs.*—This was their abode, the only one left them, after they had withdrawn from human supervision and society. We conjecture that they chose this haunt not merely from melancholy, but rather from a morbid craving for the terrible. These tombs were either natural or artificial caves in the rocks, or built in the ground. The calcareous mountain on which Gadara was situated, was specially suited for such sepulchres. Even Epiph. (adv. Hæres. i. 131) mentions these rocky caves near Gadara, which were called *πολυάνδρια* and *τύμβοι*.

4. *What have we to do with Thee?* מַה לָּנוּ וְלָךְ, 2 Sam. xvi. 10, etc.—"Hoc si ex usu Latini sermonis interpreteris, contemtum videtur inducere. Ita enim Latini aiunt: Quid tibi mecum est? At Hebræis aliud significat, nimirum cur mihi molestiam exhibes?" Grotius.—The ordinary consciousness of the demoniacs was always affected by, and mixed up with, their morbid consciousness. Hence their power of anticipation was morbidly developed. By virtue of this faculty they now recognised the Divine power and majesty of the Lord (comp. Luke iv. 34). Hence the question, whether *πρὸ καιροῦ* means, before the judgment of the Messiah, as de Wette and Meyer suppose. Perhaps they also anticipated that the work of Jesus in the district would be interrupted by them, and that it was not ready for the reception of the Messiah.

5. *To torment us.*—The apparent contradiction in the conduct of the demoniacs affords a striking confirmation of the truthfulness of this narrative. On the one hand, they seem to have felt the power of the Lord; they hastened to meet Him; their fierceness was kept in check, and they humbly entreated. But on the other hand, they identified themselves with the demons under whose power they were; they, so to speak, appeared as their representatives, and in that capacity complained that Jesus was about to torment them by recovering the demoniacs,—*i.e.*, that He was about to send the demons to the place of torment. De Wette: "Torment us," by disturbing our stay and rule in man.

6. *An herd of many swine.*—The Jews were prohibited from keeping swine, which were unclean animals (Lightfoot, 315; Eisenmenger Entd. Judenth. i. 704). The herd must therefore have belonged to pagans, or else have been kept for purposes of traffic. In any case, it might serve as evidence of the legal uncleanness of the people, and of their essentially Gentile disposition.

7. Probably the request was expressed in such terms as "Send us;" but the assent of the Lord was couched in the form of a permission, or even of a sentence of banishment. Hence the reading ἀπόστειλον ἡμᾶς in *B*, adopted by most translations, by Griesbach, Lachmann, Tischendorf, etc. The request shows that these demons were antinomian, not pharisaical; hence their choice of the swine. Possibly, there was also the malicious design latent, in this manner to put an end to the work of the Lord in the district. But in that case, the compliance of the Lord must be regarded as an evidence that at that time the awakening of terror was a sufficient effect. Lastly, the request of the demons implies that they were many, which indeed is expressly mentioned in Mark and Luke.

8. Ὑπάγετε.—The emphasis rests on the command *to go*. Strauss and others have raised an objection, on the ground that Jesus here interfered with the property of others. In reply, Ebrard appeals to the divinity and the absolute power of Christ. He also reminds us of the casting out of those who bought and sold in the temple; which, however, is scarcely a case in point, as every Jew might claim the right of reproving and opposing open and daring iniquity. Probably the conduct of Christ, in the case of so manifest a contravention of Mosaic ordinances, might be vindicated on the same ground, as simply the privilege of every zealous Israelite. But the text does not oblige us to suppose that Jesus took any interference with the herd of swine. "He neither administered justice, nor enforced police regulations, nor took oversight of the herds of swine in Gadara." His only object was to cure the demoniacs, which He did by commanding the demons *to go*. Other objections—such as, that the demons would have acted foolishly by driving the swine into the sea—are scarcely worth repeating. Any such difficulty would arise from the idea, that these demons were never stupid. But on more attentive consideration, we find that certain morbid states, such as derangement of the nervous system, madness, idiocy, raving, etc., formed the natural substratum of demoniac possessions. The difference between the possessed and those who, like Judas and the Pharisees, voluntarily surren-

dered themselves to the power of evil, is as marked as that between the demons themselves and Satan, or between the renunciation of Satan in Christian baptism and exorcism, which originally was only applied in the case of the possessed, and only introduced into the ordinary ritual when spiritual knowledge decayed in the Church. The demoniacs were destitute of freedom, not merely on account of the psychical ailment under which they laboured, but because, while thus suffering, they were possessed by unclean spirits. The idea of *bodily* possession was merely the popular notion. The main point was, that they were under the power of some special demoniac influence, or of a number of such influences, which proceeded from real demons, and were so strong, that the persons possessed identified themselves in their own minds with the demons. But it is quite possible that such influences may have proceeded not merely from the kingdom of darkness, in the narrowest sense, but also from the spirits of the departed. Hence Josephus (de Bello Jud. vii. 6, 3) held, that the demons were the spirits of wicked men; an opinion which was shared by some of the oldest of the Fathers, such as Justin Martyr and Athenagoras. Tertullian was the first to propound a different view; and the old idea of the spirits of the lost was discarded, on the authority of Chrysostom, and that of devils adopted. But a closer inquiry into the character of sympathetic influences will show, that while the question, whence these demoniac influences proceeded, is of secondary importance, such influences—even to literal bodily possession—are quite possible, whether the party affected was conscious of them or not. From this it follows, that a demoniac might feel himself under the influence of a whole legion of unclean spirits, as, from the account in the other Gospels, appears to have been the case in the present instance. Hence we must beware of the common mistake, of putting the guilt of the demoniacs on the same level with that of wilful slaves of Satan. In our view, the blame attachable to such persons varied from the minimum, in the case of idiots, to a maximum. The common characteristic of all was cowardice,—a cowardly surrender of a weakened and lowered consciousness to wicked influences. The same remarks apply to the moral aspect of madness generally; and we would adopt the idea, that all madness was connected with a kind of demoniac influence, rather than the view, that the demoniacs of Scripture were merely lunatics, or even that of older orthodox interpreters, who regarded them as a class of persons possessed by the devil,—God allowing it at the time of Christ for the

purpose of glorifying His grace. We do not, however, deny, that at that period, when all human corruption had reached its climax, these demoniac possessions also appeared in a more full and patent manner. But if we consider that the evil primarily depended upon moral cowardice and non-resistance, we shall understand all the better the method of cure adopted by the Lord. The thunderbolt of His power and divine rebuke would once more kindle the ray of life and strength in the soul, fill the spirits who possessed the demoniac with fear, and thus break the fetters by which they held their victims. It snapped, so to speak, the connection between the diseased mind, deprived of its freedom, and the demon; while at the same time the soul was brought under the influence of the Divine Being. Such was the deliverance from the *δαίμων*, who, although a personal being, is designated as *δαιμόνιον*, in allusion to the impersonality of the relationship.

9. *They went into the herd of swine.*—Of course the demons, not the demoniacs. The commotion in the herd, by which they violently ran down a steep place into the sea, is readily accounted for, from the well-known sympathy existing among gregarious animals. If one of the herd was seized with terror, all the others would be affected. Probably the horse is, of all animals, most liable to sudden fright, especially from spectral apparitions; but swine are also subject to such influences. Perhaps the reason why swine were Levitically unclean, may have been not merely their outward conformation, but their susceptibility for impure psychical impressions. The circumstance, that the demons went into the swine, seems indeed mysterious; but the fright of these animals arose probably from the last terrible paroxysm, which ordinarily accompanied the healing of the possessed (Mark i. 26; Luke iv. 35; Mark ix. 26, etc.).

10. *Ὥρμᾶν*, cum impetu ferri, irruere, ch. xix. 29.—Olshausen suggests, that the demons drove down the herd; Henneberg, Neander, and others, that they were impelled by an unknown, but accidental cause; while Meyer regards this as a mythical addition. We prefer leaving it unexplained, as belonging to the mysterious connection between the world of spirit and nature.

11. *The whole city.*—For the moment, the terror produced by this miracle proved even stronger than the indignation excited by the loss sustained. Accordingly, as the heathen were wont to go in solemn procession to the altars of the gods in order to avert calamities, so the people of Gadara went out to meet Christ, humbly beseeching Him to depart from their coasts. They evidently

feared, lest, if He remained, they should sustain yet greater damage. The cure of two furious demoniacs, involving the loss of a herd of swine, appears a calamity in a district where swine have their keepers, but men are left uncared for. Jesus departs; but those who have been restored are left behind—more especially he who would fain have followed Him—to bear witness in Decapolis of the power and grace of Christ.

12. *Chapter* ix. 1, *etc.*—Luke (v. 17) and Mark (ii. 3) relate this history immediately after the cure of the leper. But it cannot be doubted that the event connected with the centurion at Capernaum occurred immediately after the cure of the leper. Besides, the circumstance, that the scribes of Galilee now commenced their active opposition, proves that the chronological arrangement in Matthew is correct.

13. *Into His own city.*—In the Greek: *εἰς τὴν ἰδίαν πόλιν.* Capernaum had the honour of bearing that name (iv. 13).

14. A *παραλυτικός.* See ch. iv. 24.

15. *Jesus seeing their faith.*—This faith appeared more particularly in the bold plan which they adopted for bringing the sufferer into the presence of the Lord, as related by Mark and Luke. But while all shared that faith, the poor sufferer himself appears to have given the special directions. Paralytic, but healthy in soul,—a hero in faith on his sick-bed. Matthew indicates the extraordinary character of the circumstances by the expression, *καὶ ἰδού.*

16. *Θάρσει τέκνον.*—These two miracles afford an insight into the various methods by which the Lord restores those who are cowardly, and those who, strong in faith, are afflicted. In the one case, He rebukes; in the other, He comforts. *Τέκνον,* an affectionate address: Mark ii. 5, x. 24; Luke xvi. 25.

17. *Be forgiven thee.*—The Perfect tense (Doric). Beza: Emphasis minime negligenda. In this instance the palsy must have been the consequence of the sin of the sufferer, though not in other cases, John ix. 3. That Christ at once recognised and singled out these instances, showed how vastly different His judgment was from that of man (Luke xiii. 4, and the account of Lazarus). Strauss, however, imagines that there is a contradiction between this and the other accounts about the Lord. Meyer denies that forgiveness of sins was both the *moral* and the *psychical* condition of restoration in the case of the poor paralytic. It seems to us strange that de Wette should half concede the statement of Hase,

who regards this history as an accommodation to popular prejudices.

18. *And, behold, certain of the scribes.*—Before this, the scribes had not even in their thoughts charged the Lord with blasphemy. We have here a third evidence that Christ read the inmost thoughts of man. He traced the affliction of the palsied man to its secret origin in sin; He read the measures adopted by the palsied man, and by those who bore him, and traced them to faith; and He read the scribes, and descried their secret and blasphemous objections, that He was guilty of blasphemy, since God alone could forgive sins (Luke v. 21). Perhaps these feelings may have appeared in their countenances, as the Jews were wont to express their abhorrence of blasphemy in the strongest manner, even rending their garments when they deemed the prerogatives of God openly invaded. In the present instance, fear may have restrained such an open expression of what was marked in their faces and gestures. Hence de Wette is wrong in suggesting that the expression ἰδών is "well explained by the reading εἰδώς" (after B. M.). Mark here adds: τῷ πνεύματι. "To read the thoughts and dispositions of others (comp. John ii. 24, 25), was a characteristic of the expected Messiah (see Wetstein *in locum*). In virtue of being the Son of God, Jesus possessed this power, which may be considered analogous to that of working miracles."—Meyer. But we must not forget the vast difference between the notion of a *magical* reading of thoughts, which the Rabbins entertained, and the Divine introspect of Christ, which in every instance was occasioned by some mark overlooked by others, but patent to the Master.

19. *Wherefore think ye evil?*—Olshausen: *Evil*, because they failed to understand His Divine character. De Wette: On account of their hasty, malevolent, and light judgment. Comp. Matt. xii. 31. Their thoughts were evil in themselves, because they regarded the highest life as a blasphemy, and also because they expressed not openly their scruples. Hence ὑμεῖς, in opposition to those who confided in Him. Probably they chiefly objected to this, that Christ seemed to abolish the arrangements of the temple, by which the priest typically forgave sins on offering the sacrifice appointed by the law. It is absurd to interpret the expression used by the Lord as a *mere announcement* of forgiveness of sins (Kuinoel).

20. *Whether is easier?*—*i.e.*, In truth, both are equally difficult, and presuppose Divine power and authority. But, as the full effect

of His absolution could not be patent to the outward senses, He accords a visible confirmation of it by a miracle.

21. *But that ye may know.*—The Evangelist purposely omits to indicate the change of persons addressed, in order to make it more pictorial. That ye may know that power has the Son of man (power is put first by way of emphasis) on earth (in opposition to heaven) to forgive sins, Arise, etc. For other details, see the account in Mark and Luke.

22. *They were afraid* (in the authorized version, marvelled), ἐφοβήθησαν.—Those who witnessed the occurrence experienced a spiritual conflict—the Spirit of Christ contending in their hearts with the unbelief of the scribes. In these circumstances, the miracle proved all the more quickening, that the gracious working of Christ in the face of this opposition implied a very full manifestation of power.

23. *Such power unto men.*—Grotius and Kuinoel apply this simply to Jesus. Baumgarten-Crusius explains it: Such power to men for their salvation through Christ. Meyer and de Wette: A new gift of God to humanity. But the expression referred especially to the ἐξουσία of forgiving sins. This power, which hitherto had been enthroned in the most holy place as the prerogative of Jehovah, now stood embodied before them, as it were an incarnate Shechinah. Hence their joyous expression: He has given it to the Son of man, and therefore to men.

DOCTRINAL REFLECTIONS.

1. These two miracles have this in common, that they were accomplished under exceedingly difficult circumstances. In the first instance, the co-operation of receptive faith was entirely awanting. The only germ present was that awe with which the demons owned the power and supremacy of Christ; while, on the other hand, the Saviour had to contend not only with the demoniacal spirit, but with the impure and grovelling disposition of the Gadarenes. In the second miracle, the unbelief of the Pharisees and scribes formed a counterpoise to the faith of the palsied man, and of those who brought him forward. Add to this, that the first cure was followed by expulsion from Gadara, and the second by a secretly harboured reproach of blasphemy on the part of the scribes, which was fully expressed on a later occasion (Matt. xii. 24).

2. The two miracles are still further connected by the peculiar view of Christ which they present. More than in any other in-

stance in which He healed the possessed, does the Lord here appear as the Mighty One—as conqueror not only of demons, but also of the dark and hostile powers of pagan or semi-pagan countries; while, in the second miracle, we see Him penetrating to the root of evil, to sin, and removing the moral power of consciousness of guilt. His grace extends to the lowest depths of human misery, and to all its moral sources. Combining these two miracles with that of calming the tempest, we behold Christ as the Lord over nature, over the powers of darkness, and over the depths of the human heart.

3. The cure of the demoniacs at Gadara may be regarded as forming the central-point of the biblical doctrine concerning demons. It may also be viewed as explaining the legal prohibition of swine-flesh under the Old Covenant. But Gerlach and Lisko go too far in maintaining that the destruction of the herd was intended as a punishment. Jesus permits it at the request of the demoniacs, who have not yet completely recovered, and hence are not quite under His power. Nor must we forget that, despite their own impurity, the demoniacs commonly possessed in increased measure a clear sense of what was unseemly (comp. Acts xix. 15). The demons chose to enter into the swine. The demoniacs also chose to bring an ironical punishment on their district, and thus to vent their last paroxysm in a direction more wholesome than formerly.—Lastly, the Lord Himself regarded this judgment as wholly suitable, without, however, having directly sent it.

4. The absolution of the palsied man, and later instances of the same kind, were in some respects an anticipation of the moment when the veil in the temple was rent in twain. Such seems also to have been the unconscious feeling of those who were present at the time. This history forcibly presents to our view the connection between sin and misery, between forgiveness and recovery, and hence also between justification and the resurrection.

HOMILETICAL HINTS.

Jesus encounters the contradiction and enmity of the world, not only in His teaching, but also in His works of grace and power. —The glory of Christ's miracles appears in this, that they are performed in the midst of unbelievers, if He only meet with a grain of faith in those who apply to Him for help.—Jesus must pluck as brands from the burning those whom He redeems from the unbelief of the world.—Christ's casting out the unclean spirits, as con-

nected with His forgiveness of sins.—*The history of the Gadarenes.* —Jesus makes a way for His own both by sea and by land.—The insecurity of highways an indication of the state of a country.—Connection between human raving and the spirits of darkness.—Internal contradiction on the part of those who were possessed: 1. They hasten reverently to meet the Lord, and yet complain that He would torment them; 2. they betake themselves to entreaty, and yet display malice; 3. they are themselves cured, and yet become burdensome to others.—The possessed gave a more suitable reception to the Lord than the people of Gadara.—The proximity of the Holy One rendering uneasy and tormenting not only open and wilful sinners, but also those who are deprived of their moral freedom. —It is easier for Christ to heal the raving of maniacs than to remove calculating and yet stupid selfishness.—The *Divine judgment* accompanying the cure: a trial of the country and people.—The expulsion of the Lord, under the guise of reverence, and in the form of an entreaty, notwithstanding the ceremony of a procession come out to meet Him.—*Ch.* ix. 1–8. The Lord reading the secrets of the heart: 1. He descries in the urgent endeavours of felt need, the faith which prompts them, and brings it to maturity; 2. He descries in the misery the guilt which was its cause, and removes not only the misery, but also its root; 3. He descries the secret unbelief of the heart, and obviates its pernicious influences.—The miracle on the conscience and the miracle in the outward life are always combined: 1. The former is the root; the latter, the manifestation. 2. The one or the other may, indeed, be more apparent; but 3. the miracle on the life cannot prove lasting without that on the conscience, while that on the conscience is manifested by that on the life.—This miracle on the palsied man revealing the fullest measure of grace of all the cures accomplished by Christ.—Son, be of good cheer; thy sins be forgiven thee.—The Son of man has power on earth to forgive sins.—Christ will manifest in the bodies of His people what He has done for their souls.—The Gospel of free grace confirmed by visible signs before the eyes of His opponents: 1. By the recovery of nations; 2. by the flourishing condition of countries; 3. by the tokens of a coming resurrection all over the earth.—The scribes forgiving sins, and Jesus forgiving sins: 1. The former connected with outward ordinances, sacrifices, and the services of the temple, typical in its nature and arrangements; 2. the latter proceeding from free grace, received by faith, and manifested in a new life.—The outward evidence of secret grace.—The

Gospel of the forgiveness of sins by Christ, the most glorious gift of God to man.

Starcke.—The devils also believe and tremble, James ii. 19.—Zeisius: If the devil cannot have his will, it is a torment to him; so also with his children, the wicked.—Osiander: They who only seek to do harm are certainly Satan's children, John viii. 44.—Hedinger: Now-a-days, also, the devil enters into the swine.—God sometimes deprives us of our outward possessions: 1. in compassion; 2. in righteousness. Quesnel.—Hedinger: What ingratitude to retain the swine and to banish Christ!—It is one of Satan's devices to represent the Gospel as causing loss.—They who banish Christ in His members are worse than the Gadarenes.—*Ch.* ix. 1–8. Hedinger: It is our duty to succour our neighbour in his distress.—When laid on a bed of sickness, we ought to be more anxious for the health of the soul than for that of the body.—True faith receives from the hand of God what it sought.—He who from the heart repents and believes on Christ has forgiveness, Acts x. 43.—Jesus reading the thoughts and intents of the heart, John ii. 25.—It is impossible to be happy or comfortable if we are not assured that we are God's children.—Each miracle of power or of grace the earnest of another.—Forgiveness of sins comprehends every blessing.—Quesnel: What is felt a stumblingblock by the worldly-wise, is an occasion for the simple to praise God.—Admiration and praise must go together.

Gerlach.—Those who hate Me love death, Prov. viii. 36.—Miracles are but the anticipation and earnest of a higher order of things. Hence, as under the Old, so under the New dispensation, Jesus occasionally manifested Himself in His miracles as the future Judge of the world.—But this was not the main object of His miracles, which, in general, were the manifestation of His love, and performed by Him as Redeemer.—Miracles of judgment: this instance (?); the money-changers, and those who bought and sold in the temple (?); the fig-tree; terror struck into the company of those who came out to take Him (Ananias and Sapphira, Elymas).—In this instance also, blessing and judgment were conjoined: 1. Safety restored to the district; 2. the neighbourhood delivered from evil spirits; 3. the possessed cured; 4. the attraction of a prohibited enjoyment removed.—*Ch.* ix. 1–8. A special emphasis rests on the name, "Son of Man," as signifying the Messiah or the Saviour, as man among men.—Jesus has bestowed upon His servants authority to announce to sinners forgiveness of sin in the name of God.

Heubner.—Even the faith of others may aid us in obtaining

forgiveness of sins.—Christianity has, directly and indirectly, a beneficial influence on bodily ailments.—Consciousness of sin is the sting in all our bodily sufferings.—Forgiveness is the first thing which man requires in his misery.—Christ always addresses to afflicted souls the words, "Be of good cheer."—The common proverb, that thoughts are free, is essentially untrue.—Common tendency to suspicion.—The deliverance of others should be matter of joy to us.—The healing of the paralytic: 1. How Jesus begins it; 2. how He defends it; 3. how He completes it.—The power of Christ to forgive sins: 1. Wherein it consists; 2. its condition.

Reinhard.—The forgiveness of sins has the most beneficial influence upon the consequences of our transgressions.—Harms: The connection between sin and suffering: 1. Generally patent; 2. sometimes hidden; 3. always certain.—Westermeyer: The power of Jesus to forgive sins on earth: 1. The contradiction against it; 2. the testimonies for it; 3. its glory; 4. its conditions. *Sachse:* Christ the true Physician of the soul. *Reinhard:* Let us frequently think of the strictness with which nature punishes every sin against the body.

V.

The miracle of the call of Matthew to the Apostolate; the feast of the Lord with the publicans; twofold stumblingblock of the Pharisees and disciples of John: or, Christ's gracious working *despite the contradiction of legal piety.*

Chapter IX. 9–17.

9 And as Jesus passed forth from thence, He saw a man, named Matthew, sitting at the receipt of custom: and He saith unto him, Follow Me. And he arose, and followed Him. 10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with Him and His disciples. 11 And when the Pharisees saw it, they said unto His disciples, Why eateth your Master with publicans and sinners? 12 But when Jesus heard that, He said unto them, They that be whole need not a physician, but they that are sick. 13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance. 14 Then came to Him the disciples of John, saying, Why do we and the Pharisees fast oft, but Thy disciples fast not? 15 And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast. 16 No man putteth a piece of new cloth unto an old garment;

for that which is put in to fill it up taketh from the garment, and the rent is made worse. 17 Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

CRITICAL NOTES.

1. *Επὶ τὸ τελώνιον.*—The place where custom was levied. His way led Him past the receipt of custom (*παράγων*).

2. On the identity between Matthew and Levi, comp. the Introduction; Mark ii. 14; Luke v. 27. Probably Matthew had already, at a former period, entered into closer relationship with the Lord.

3. As Jesus *lay*, or *reclined*, at meat in the house—according to Eastern custom. It was the practice to recline on divans, resting upon the left arm. The house, which is here designated with the article, was, no doubt, that of the publican. Meyer maintains that it was the house of Jesus, since we read in the former verse that Matthew followed Him, as if to follow the Lord meant to accompany Him across the street. Luke relates that the feast took place in the house of Levi. We cannot see any difficulty, unless, like Fritzsche and Meyer, we were to take in its gross literality an expression which evidently means, that from that moment Matthew followed Christ as His disciple in the narrowest sense.

4. *And sinners.*—Meyer: Worthless persons generally (!). We should rather say, in general, those whom the Pharisees had excommunicated from the synagogues.

5. *The whole and the sick,—i. e.,* according to ver. 13, the righteous and sinners. De Wette supposes that the former referred to persons who were really righteous in the Jewish and legal sense; while Meyer takes it ironically, as applying to their boasted righteousness. We would combine the two ideas. They imagined that they were righteous, regarding legal righteousness as sufficient before God. On the other hand, those who in the text are called sinners, were not merely such from the Jewish point of view, but felt themselves guilty when brought in contact with the righteousness of Christ. Most aptly, therefore, does Calvin designate this as an *ironica concessio.*

6. *I take pleasure;* or, I desire, I will. Hosea vi. 6, after the Septuagint. The opinion of de Wette, that the term חֶסֶד, in Hosea, means piety, is ungrounded.—And *not* sacrifice. The comparison may be relative; but when mercy and sacrifice are placed in opposition to each other, it becomes absolute, because the sacrifice

then loses all its value, and becomes a piece of hypocrisy. The expression, πορευθέντες μάθετε, answers to the rabbinical formula, שְׁנֵה לְמֹד. Schöttgen.

7. *The disciples of John.*—St Luke represents the Pharisees as in this case also urging the objection, and Schleiermacher considers this the authentic version of the event. De Wette regards the narrative of Luke as a correction upon Matthew, and deems it improbable that the disciples of John should have come forward as here related. Meyer decides simply in favour of the account of Matthew. Luke may have represented the Pharisees as putting the question proposed by the disciples of John, because the latter shared many of the views of the Pharisees, and were in danger of going further in that direction, from their attachment to John and to his asceticism. These were the disciples of John who would not be guided by their master's direction to the Lamb of God.

8. The children of the bride-chamber.—On the day of marriage, the bridegroom went, adorned and anointed, to the house of the bride, attended by his companions (מְרֵעִים, Judges xiv. 11), and led her, attended by her maidens, in festive procession, with music and dancing, at even, by torchlight, into the house of his father. The marriage feast, which was defrayed by the bridegroom, lasted seven days. See the Encyclops.

9. *Mourn.*—The Lord here indicates that fasting must be the result of πενθεῖν. The other Evangelists have νηστεύειν. "Fasting should be the expression of sorrow; not merely an outward exercise, but the expression of an inward state." De Wette. The primary object of our Lord, therefore, was to show the impropriety of those fasts which had no proper motive, and hence were untrue. The present was the festive season for the disciples; and it was theirs to show this by their outward gladness. "The Papists infer from this verse, that, since the death of Christ, it is necessary to fast." *Heubner.* If this were to be consistently carried out, we should have to fast the whole year round.

10. *No man putteth a piece of unwrought cloth.*—Two similes taken from common life to illustrate the principles of the Divine economy. In both cases, it is not so much the unsuitableness of adding the new to the old which is brought out, as the folly of bringing together what is not only new, but *fresh*, with that which is not only old, but *antiquated*. Hence, in the first example, we have not only a piece of new cloth, but of raw and unwrought material, which will shrink. Accordingly, the piece inserted will

make the rent worse by the strain upon the old cloth. Similarly, the new wine which is still fermenting, expands, and will thus burst the old skin bottles. The antagonism between the old and the new arises, therefore, not merely from the imperfectness of the old, but also from that of the new, which, from its inherent nature, must develop and expand. An arrangement of this kind were, therefore, not merely unsuitable, but even destructive,—making matters worse, instead of improving them. The result in both cases would be, that the old and the new would perish together. A careful examination shows that the two similes are intended to supplement each other. The first meets the case of the disciples of John, with whom the old was the principal consideration, and the new only secondary; *i.e.*, they regarded Christianity merely as a reformation of the Old Covenant, as a piece of new cloth to fill up a rent in the old garment. The second simile applies more especially to the disciples of Jesus. Here, Christianity is the primary consideration (the new wine from the Vine of Israel), whilst the old forms of the theocracy were secondary. In both cases, the result is the same. But, besides its special lessons, the second simile is also intended to show how entirely false the view alluded to in the first simile was, that Christianity was only a piece of new cloth to mend the old garment of the theocracy.

11. *Bottles.*—In the East, water, milk, wine, oil, and similar commodities, were preserved and transported in leathern bottles, which were commonly made of the hides of camels, goats, and asses. The exterior of the skin, after having been suitably prepared, was generally used as the interior of the "bottle."

DOCTRINAL REFLECTIONS.

1. It is important to study the external and internal connection between the call of the publican to the apostolate, and the commencement of open hostility to the gracious forgiveness of sins by Jesus on the part of the Pharisees. *When they who had a historical claim upon the Gospel rejected its provisions, they were offered to those who had a spiritual claim upon the glad tidings, by being prepared and ready to receive them.* Christ, the Saviour of sinners, reviled by the Pharisees, turns to the publicans, and calls one of their number to the apostolic office. Thus, at a later period, the hostility of the scribes and Pharisees of Jerusalem led to His entering a heathen country, when He passed into the territory of Tyre and Sidon, there to display His grace in the case of the Syrophenician

woman, Matt. xv. In an analogous manner, also, the Lord interpreted the Old Testament narratives concerning Elijah and the heathen widow of Sarepta, and Elisha and Naaman the Syrian (Luke iv. 25, etc.). A most important fact this in the history of the kingdom of God. The conduct of Paul was precisely similar. When the Jews in their unbelief rejected the Gospel, he turned to the Gentiles (Acts xiii. 46, xviii. 6). Hence, while the conversion of the publican was a grand sign that the Lord now turned to the outcasts, the call of Matthew to the apostolate was a miracle of grace.

2. The quotation of Christ from the prophecies of Hosea, is generally adduced as expressing the contrast between the New Covenant and the degenerate form which the Old had assumed. Similarly, it may be applied to the contrast between the Protestant Church and the degenerate mediæval community. Nor are we, perhaps, mistaken in tracing a like difference between a devout and living piety and a fanatical orthodoxy, which too often alike contravenes the demands of the head and the heart.

3. Perhaps the circumstances in which John the Baptist was placed, may in part account for the peculiar disposition of his disciples. For some time past John had been in prison, and they looked to Jesus for help in this emergency; nor could they understand how, in the meantime, He could take part in festive entertainments.

4. It is significant, that even at that period the objections of the disciples of John were allied to those of the Pharisees. But there was this difference between them, that while the latter questioned the *disciples*, as if to turn them from their Master, the followers of John addressed themselves directly to the *Master Himself*. Even in their case, however, we miss that full παῤῥησία which should characterize the Christian. They do not venture to blame Christ openly. The Pharisees had questioned *the disciples*, Why eateth your *Master?* etc.; while the disciples of John ask the *Master*, "Why do Thy *disciples* fast not?" Fanaticism assumes only the appearance of παῤῥησία, especially when, kindled by the sympathy of an excited majority, it is arrayed against a minority. Then those flaming declamations of self-satisfied eloquence burst forth, which the multitude regard as the voice of an archangel, while they are utterly opposed to that deep calm engendered by the Spirit of adoption, who inspires even a weak minority to speak with παῤῥησία. Finally, this occurrence seems to form the point

in history at which the later disciples of John separated from their teacher. The difference, which was afterwards fully established, continues even to this day.

5. The reply of the Lord to the disciples of John contains a canon perpetually binding, in respect of the relation between form and substance. The principle itself has never been sufficiently appreciated. Even Melancthon seemed always prone to put the new wine of Gospel truth into the old bottles. The same attempt was made at a later period by the Jansenists, and gave rise to the tragic events of the *Port Royal*. In our own days, also, some seem still to be of opinion that the unwrought cloth may be put upon the old garment, and the new wine be preserved in decaying bottles. "The warning of Christ applies to all times, that the life of His Church is not to be surrendered by forcing it into antiquated forms. But it also implies that genuine Christian forms should be preserved, along with the truth which they convey."

6. "The reply of Jesus to His disciples appears the more striking, when we remember the last testimony of the Baptist concerning Him." He that has the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice (John iii. 29). Jesus seems almost to reply to the objections of John's disciples, by continuing and following up the speech of their master; as if He said, Can the friends of the bridegroom mourn and fast, so long as the bridegroom is with them? Lastly, the Lord here points forward to His future sufferings and death as a period for inward fasting. This fasting, which is to succeed the sufferings and death of Christ, consists in a complete renunciation of the world.

HOMILETICAL HINTS.

Jesus goes to all classes, into all streets, and to all men.—The greatness of Divine grace, which can make of a publican an Apostle. 1. According to Jewish traditionalism, the publican was an excommunicated person; but he is now called to assist in founding the communion of Christ. 2. He was an apostate from the people of God, but called to become one of the pillars of the Church of God. 3. An instrument of oppression, but becomes an instrument of glorious liberty. 4. A stumblingblock and a byeword, but becomes a burning and a shining light.—Grace is not stopped by any customhouse, and pays no toll.—High call of the Lord to the publican, and great faith of the publican in the Lord.—Matthew

the Apostle relates, to the glory of God, that he had formerly been a publican.—The publican and the Apostle.—The Divine call must determine us to relinquish an ambiguous occupation.—Strange circumstance, that the Lord and His disciples should sit down at meat with publicans and sinners. 1. How can this be? Because the Lord does not conform to the publicans and sinners, but they to Him. He not only continues the Master, but becomes theirs. 2. What does it convey to our minds? Infinite compassion, manifesting itself in full self-surrender, despite difficulties and objections.—Christ and His disciples are still at meat with publicans and sinners.—When the Pharisees saw it, they said, *Why?* How this question has ever since been reiterated in the history of the Eucharist (Novatianism; refusal of the cup; Eucharistic Controversy).—The reply of Jesus, They that be whole need not a physician, but they that are sick: 1. A calm exposition: they that are whole are really whole, and they that are sick, really sick, in the legal sense. 2. A solemn warning: they that are whole are sick unto death, because they deem themselves whole; while a sense of their spiritual sickness renders the others capable of life. 3. A decisive judgment: salvation is for sinners who feel their need, not for the self-righteous.—Eternal import of the saying, "I will have mercy, and not sacrifice." 1. Rather mercy than sacrifice, if the two be put in *comparison;* 2. only mercy and not sacrifice, if the two are put in antagonism; 3. mercy alone, to the rejection of sacrifice, if the one is set up against the other.—Mercy the most acceptable and holy sacrifice. —Sacrifices, to the exclusion of mercy, not offerings, but robbery. —Sad conflict between mercy and sacrifice, throughout the course of history.—Lessons derived from the declaration of Jesus, I am not come to call the righteous, but sinners to repentance: 1. Character and prospects of sinners who listen to the call of Jesus. 2. Character of the religion which ignores Christ and His pardon —Inquiry of the disciples of John, or characteristics of the legalist: 1. He would give laws to others as well as to himself; 2. he would give laws without heeding the requirements of the case; 3. he is ready to take the part of the worst legalism ("we and the Pharisees"), and to assail with his puny objections the holiest liberty ("but Thy disciples fast not").—Arrogance of legalism: 1. The disciples of the Baptist assume the place of being the masters of the Lord; 2. they venture to censure Him according to the traditions of their school; 3. they adduce the Pharisees as authorities against Christ Himself.—The bridal and the mourning season of

the disciples: 1. Wherein each consists; 2. the appropriate manifestation of each.—It is one of the first principles of true Christianity, that every outward manifestation must proceed from an inward state.—The Christian life a continuous marriage feast, which may be interrupted, but is not broken up, by the sufferings of this present world.—Christ the Bridegroom of the Church: *a.* As such He came at first; *b.* as such He went away; *c.* as such He will return.—Sad mistakes in the kingdom of God, which can only entail harm: 1. To mend that which is antiquated by putting on it a piece of new cloth; 2. by forcing the new life into antiquated forms. Or, 1. to garnish legalism with the Gospel; 2. to force the Gospel into the forms of legalism.—All attempts at patching unavailing.—The law and the Gospel cannot be mixed up: 1. because the Gospel is infinitely more strict than the law (the unwrought piece shrinks); 2. because it is infinitely more free than the law (the new wine bursts the mouldering bottles).—Hierarchism might learn many a lesson from those who patch, and from those who cultivate the vine.—The sentence of Christ upon ecclesiastical questions: 1. New cloth, a new garment; 2. new wine, new bottles.—The true principles of genuine ecclesiastical conservatism.—Above all, we must aim to preserve, 1. the life along with the forms; and then, 2. the forms with the life.—Consequences of false conservatism in the Church: 1. These attempts at tailoring in spiritual matters are opposed even to common sense and everyday practice. 2. The old forms are destroyed by the new life, and the new life by the old forms. 3. The work of destruction is continued while they clamour against destruction, until the new and the old are finally separated.—How the Lord prepares the wedding garment and the new wine for the kingdom of God.—The threefold mark of the new life: 1. It assumes a definite outward form; 2. it cannot continue in the false and antiquated forms; 3. it must create for itself corresponding forms.

Starcke.—Christ is not ashamed of the greatest sinners.—Osiander: It were easier to convert open sinners than hypocrites. This is more difficult than to break through a mountain of iron.—Christ the highest Physician.—Difference in ecclesiastical usages is not incompatible with unity in the faith.—*Zeisius:* Constraint and Christian liberty cannot well be combined.

Gerlach.—Marginal note of Luther: There are two kinds of suffering,—the one of our own choosing, such as the rules of the monks, just as the priests of Baal cut themselves (1 Kings xviii. 28).

The world, the Pharisees, and the followers of John regard such suffering as a great matter, but God despises it. The other kind of suffering is sent us by the Lord; and willingly to bear this cross, is right and well-pleasing in the sight of God. Hence Christ says that His disciples fast not because the Bridegroom is with them: *i.e.*, since God had not sent them sufferings, and Christ was still with them to protect them, they neither sought nor invented sorrow for themselves, for such were without value before God; but when He was taken from them, they both fasted and suffered.

Heubner.—Compassion and love towards sinners is the sacrifice most acceptable to God—of far greater value than the most pompous worship.—Christianity is opposed to all slavish discipline.—The doctrine of Jesus cannot be combined with the old traditions of Pharisaism. This were miserable patchwork.

VI.

The woman with an issue of blood, and the dead maiden; or, the twofold miracle.—Miraculous working of the Lord in the face of despair and death.

CHAPTER IX. 18–26.

18 While He spake these things unto them, behold, there came a certain ruler, and worshipped Him, saying, My daughter is even now dead: but come and lay Thy hand upon her, and she shall live. 19 And Jesus arose and followed him, and so did His disciples. 20 (And, behold, a woman, which was diseased with an issue of blood twelve years, came behind Him, and touched the hem of His garment: 21 For she said within herself, If I may but touch His garment, I shall be whole. 22 But Jesus turned Him about; and when He saw her, He said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.) 23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, 24 He said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed Him to scorn. 25 But when the people were put forth, He went in, and took her by the hand, and the maid arose. 26 And the fame hereof went abroad into all that land

CRITICAL NOTES.

1. Ἄρχων, *i.e.*, the president of a synagogue. Jairus: see Mark v. 22; Luke viii. 41; ἀρχισυναγωγός, רֹאשׁ הַכְּנֶסֶת. Every synagogue had its president, who superintended and directed the

services. The ruler of a synagogue was at the same time president of its college of elders. See *Vitringa*, Archisynagog.—Jairus was president of a synagogue at Capernaum.

2. The reading εἰσελθών, in ver. 18, is not only best attested, but most suitable. The arrival of the ruler of the synagogue broke up the interview of the Lord with the Pharisees and the disciples of John, which had apparently taken place in the festive apartment of Matthew. It was thus arranged, that Jesus might prove to these objectors that He was both able and willing to rise from the feast and to sympathise with the deepest suffering, nay, to enter the valley of death itself. This constituted both the fasting of Jesus and His mission to relieve the sick. The description of the conduct of Jairus is exceedingly vivid. His first appeal consists in falling down at the feet of Jesus, which he then explains by a few urgent words of entreaty. "Behold, there came a certain ruler, fell down before Him, and said, Because my daughter has just died!" Accordingly, the Lord first calmed the excitement of the father by proceeding leisurely. In the circumstances, it was quite in accordance with His purpose that the woman afflicted with an issue of blood should have stopped Him by the way. This delay would serve both to try and to strengthen the faith of Jairus.

3. *Is even now dead*, ἐτελεύτησεν.—Meyer supposes that there is a difference between this account and those of Mark and Luke. But the latter has καὶ αὕτη ἀπέθνησκεν, which agrees with Matthew. —According to these two accounts, the ἐσχάτως ἔχει of Mark must be explained. Jairus left his daughter dying, and hence might express himself either in this way, She is now (when I went away) at the point of death, or else, She has just died. The circumstances of the case account sufficiently for the difference in the narrative.

4. It is not necessary to enter into details as to the peculiar malady with which the poor woman was afflicted. "The long continuance of this disease not only endangered her general health, but was a direct cause of divorce, and rendered it necessary for her to avoid every public assembly." Von Ammon. According to the law, it rendered unclean, Lev. xv. 19.

5. *Came behind Him.*—A sign of hopelessness. The rapid movements of the Lord, and the peculiar character of her disease, would lead her to come in this way—ashamed, as it were, and timorous. All the greater appears the faith of this despairing woman: she takes hold of the fringes upon the border of Christ's garment, in the conviction that she would thereby be restored. The Hebrews

wore four fringes (zizith) on the four borders of their garments, in accordance with the commandment in Num. xv. 38.

6. *Jesus turned Himself about.*—The other Evangelists report the event more fully. The Lord asketh who had touched Him. The woman then comes forward, makes confession, and is dismissed with a word of comfort. But Matthew gives a more brief account, satisfied to state the great fact, that this poor woman by her faith obtained recovery from the Lord, while He was hastening to the bedside of the daughter of Jairus. In this instance, *her faith* is extolled as the medium of her recovery, though it almost seems to stand in direct contrast to that of the palsied man, whose earnestness and energy overcame every obstacle. We might compare the one to a robber, and the other to a thief; but the difference is only in form,—their faith was the same, both in its strength and decision. Although the woman had obtained recovery by her quiet and retiring faith, yet the Lord constrained her to make public confession, partly to seal her faith and to strengthen her recovery, and partly to present her to the world as healed and clean. In ecclesiastical legend she bears the name of St Veronica, and is said (Euseb. vii. 18, and the Gospel of Nicodemus, in Thilo, p. 561) to have erected to her Deliverer a monument in front of her home at Paneas, by the sources of Jordan.—Owing to this delay by the way, a message could reach Jairus, that his daughter was now dead.

7. *The minstrels.*—The appearance of these minstrels indicated that the preparations for the funeral ceremonies had commenced. Comp. the corresponding articles in the Encyclops.

8. *The maid is not dead.*—The idea of a trance is entirely opposed to the spirit of the text (Paulus, Schleiermacher, Olshausen). The words of Jesus are evidently metaphorical, and intended, on the one hand, to present death under a higher than the common aspect (see also the hist. of Lazarus), and on the other, to prepare for the raising of the maiden. The Lord first dismissed the hired mourners; and then, when they laughed Him to scorn, He put them forth. Evidently those around Jairus shared not his faith,—a circumstance which we infer even from the messages brought him by the way (as recorded in Mark and Luke). All the greater was the faith of Jairus, and especially the miracle of the Lord.

DOCTRINAL REFLECTIONS.

1. We notice a gradual progression even in the miracles of raising the dead. The maid upon her death-bed,—the youth on the

bier,—the man (Lazarus) in the grave. The same progression may also be traced in the *resurrection:* The Lord; then the first resurrection; and in the end the general resurrection, 1 Cor. xv. Similarly, these instances of awakening from the dead may be regarded as an earnest of the coming resurrection. By His eternal power, Christ first recalled from death to this mortal life, and then to eternal life.

2. We behold the glory and majesty of the Lord, in that, on the way to the house of Jairus, He displayed no trace of excitement, but that in calm consciousness He is ready to receive any impression from without. Of this we have clear evidence, when, in the midst of the excited crowd, He perceives that one in the agony of faith has touched the hem of His garment; and when He stops to comfort and confirm the trembling believer, whom His power and grace had restored.

3. The maid was not in a trance; she was dead. But she had died in the anticipation of help, and awaiting the return of her father. Such is the internal connection between the miraculous interposition of Christ, and her who was its subject. A similar connection appears in all the miracles of Christ, and especially in the raising of Lazarus.

HOMILETICAL HINTS.

It is proof of a holy feast, and of holy joy, when we can immediately leave for the house of mourning.—We learn from Jairus, how parental affection may stimulate and strengthen faith and piety.—The disciples of the Pharisees and of John fast; they object and judge; but they cannot bring help to the weary, nor comfort to the afflicted.—The ruler of the synagogue must go to the house of the publican to find the Lord.—How felt need may drive many persons to the Lord, whom in ordinary circumstances obstacles around would have prevented from coming.—From an uncongenial controversy, the Lord forthwith proceeds to a conflict with death, the king of terrors.—To live in the Spirit, is to be always ready.—How the Lord can convert even interruptions into active duty, and an occasion for dispensing blessings.—Jesus, the Saviour of those also who are beyond human hope.—The Saviour of poor diseased woman.—These miracles prove that Christ was about to awaken the dead.—Jesus notices even *that* faith which is unperceived by men, and only finds utterance in sighs.—He blesses and strengthens retiring faith, so that it breaks forth into open profession.—"Daughter, be of good comfort; thy faith hath made thee

whole."—Why Christ ascribes to faith the deliverance which He alone works: 1. Because faith alone can receive the deliverance of Christ; 2. because Christ is present in our faith, and works it; 3. because He would convert the *act of faith* into a *life of faith*.—"The maid is not dead, but sleepeth:" 1. She sleepeth according to her disease in this life; 2. under the eye of her God and Saviour; 3. till the hour when she shall be raised.—Death and sleep: 1. Sleep is a kind of death; 2. death is also a kind of sleep.—*Greatness of the moment when Jesus declared that death was but sleep.*—Opposition between the old mourning for the dead and the new life of the Lord.—Comparison between Jewish and Christian mourning: 1. Wherein they agree; 2. wherein they differ.—What is implied in the mysterious silence which the Lord enjoins before the performance of the miracle?—Jesus delivering from the lowest depths,—1. All who believe on Him, or wait for Him; 2. from the depth of guilt, of misery, of death, and of judgment.—The fame of Christ, as awakening the dead, going forth into all the world: 1. The preparation for Easter; 2. Easter itself; 3. the echo of Easter throughout Christendom; 4. the harbinger of the day of judgment, which shall usher in the eternal Easter.

Starcke.—Zeisius: Woman, who has brought sin and misery into our world, should be distinguished, both inwardly and outwardly, by great humility, 1 Tim. ii. 14; 1 Pet. iii. 3.—The Lord oftentimes delays long, but He always comes at the right moment, Ps. xxii. 2; Hab. ii. 3.—God sometimes deprives us of all outward means, or renders them insufficient, in order to bring us to Himself.—When our faith has saved us, joy and peace in the Holy Ghost succeed.—2 Cor. v. 4; 1 Tim. vi. 7; 2 Pet. i. 14.—*Zeisius:* Leave the pomp and vanity of the world, if you would see the miracles and the glory of God and of Christ; for, in order to perceive them, you require quietness of soul, Ps. lxii. 2; Isa. xxx. 15.—*Cramer:* Those who scorn the Lord and His benefits, are not deemed worthy to witness His miracles, Isa. xxxiii. 1.—The fame of Christ spreads through the whole land, and it is vain to attempt suppressing the Gospel.

Lisko.—Full of reverence for Jesus and of womanly modesty, and feeling herself unclean in the eye of the law, she seeks, in the fulness of her faith, help *in secret*.—In prayer we also touch the Lord, who, though invisible, is near to us.—Jesus, our Deliverer from sorrow and death.

Heubner.—Those who are in the higher ranks of life should

not be ashamed to seek the help of Christianity.—*He worshipped Him.* The deeper our humiliation, the higher the aspirations of the soul.—What consolation does Christianity offer to parents on the loss of beloved children!—Christ still takes us by the hand.—*And Jesus arose.* This teaches His disciples that they should spare no trouble to help men and to save souls.—The woman a picture of modesty and humility.—Press through any obstacle that may intervene between Christ and thee.—Faith renders the weakest means effective.—Those who are most timid and shrinking, are oftentimes most gracious and near to Christ.—The scorn of worldly men need not disturb the faithful servant of God.—With His living hand did He take hold of the dead hand.—How we may rightly touch Jesus.—The certitude of Jesus, and of the believing soul.—Personal and domestic suffering leading us to Jesus.—*Bretschneider:* The laughter of unbelief about the hope of immortality.—*Theremin:* How sorrow and suffering abound on earth, but how the Lord is able to deliver from all suffering.—*Niemann:* Believing remembrance of those who have gone before, a rich blessing, as teaching us,—1. to love more purely; 2. to contend more faithfully; 3. to pray more penitently; 4. to die more joyfully.—*Eylert:* Death under the picture of sleep.—*Reinhard:* On the calmness with which Christians should act, even when surrounded by an excited multitude.—On the fact, that the conduct of true Christians frequently appears ridiculous to the men of the world.—*Grüneisen:* The perfectness of the human life of the Redeemer.

VII.

The cure of the blind men and of the dumb demoniac; or, the fame and the defamation of the miracles of Jesus. The gracious agency of the Lord, the earnest of coming salvation, in view of the hardening and the blasphemy of His enemies.

Chapter ix. 27–34.

27 And when Jesus departed thence, two blind men followed Him, crying, and saying, Thou Son of David, have mercy on us. 28 And when He was come into the house, the blind men came to Him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. 29 Then touched He their eyes, saying, According to your faith be it unto you. 30 And their eyes were opened: and Jesus straitly charged them, saying, See that no man

know it. 31 But they, when they were departed, spread abroad His fame in all that country. 32 As they went out, behold, they brought to Him a dumb man possessed with a devil. 33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. 34 But the Pharisees said, He casteth out devils through the prince of the devils.

CRITICAL NOTES.

1. These two miracles are recorded by Matthew alone. They are here related, partly because they formed the close of a glorious day, and partly because in them the power of Christ appears in a new light. The distinguishing feature in the case of the two blind persons consisted in their invoking Jesus as the Son of David, or the Messiah; so that their supplication almost amounted to a distinct Christian profession. The opposite characteristic marked the case of the dumb demoniac, who was not dumb from any organic defect, but rendered such by the evil spirit of whom he was possessed. He was a demoniac without appearing to be such, since his condition remained concealed under a dumbness which originated either in unconquerable melancholy, or in malicious stubbornness. The dumb person was prevented by the demon from speaking, and the omniscience of the Saviour appeared in His immediately recognising the source of the evil. The miracle was in so far extraordinary, as its only basis was the faith of those who brought the demoniac to the Lord; while, at the same time, the malice and blasphemy of the Pharisees served to confirm the power of the evil one over his victim. Thus the first of these miracles was, so to speak, enacted on the threshold of the kingdom of heaven; the second, at the gate of hell.

2. Blindness is a very common affliction in the East, especially in Egypt, Arabia, and Palestine. These persons were not blind by nature, but by disease (comp. John ix.).

3. *Son of David.*—The designation of the Messiah. See xii. 23, xv. 22, xx. 31, xxi. 9–15, xxii. 44, 45.

4. *Into the house; i.e.*, His dwelling at Capernaum. The circumstance, that the blind men followed Him thither, seems itself miraculous. They found their way in the train of Christ, as if some glimmer of light had already been granted. Similarly, the persistence with which they openly ascribed to the Lord *a title* which He had not yet publicly assumed, was a signal manifestation of their faith. They were not healed by the way, partly because Jesus would try their faith, and partly because as yet He would not in public reply to the address of Messiah.

5. *Their eyes were opened; i.e.,* they received their sight. A common Hebrew expression, as in 2 Kings vi. 17; Isa. xxxv. 5, etc.

6. *Straitly charged* (threatened) *them.*—Properly, He threatened them, full of indignation, ἐνεβριμήσατο. (Lachmann adopts the Passive form ἐνεβριμήθη, after Cod. B, but this is less accredited and more difficult.) They had already publicly invoked Him as the Son of David, and He had holpen them. Accordingly, they would now be still more prone to proclaim Him as Messiah, which might have led the people of Galilee into rebellion against their temporal rulers, and to a carnal movement, which was quite contrary to the purposes of Jesus. Hence the Lord now threatened them with all earnestness, although without succeeding in imposing silence upon them. In all probability the fame of this miracle spread far beyond Capernaum. Hence the title, *Son of David,* became now generally known, and Jesus felt all the more inclined soon to leave the district.

7. On the difference between this cure of the blind and other similar cases, and of this dumb person, and the later recovery of another demoniac who was both blind and dumb (Matt. xii. 22; Luke xi. 14), comp. *Ebrard,* Kritik, p. 340. It is certainly remarkable that the Pharisees should have urged the objection, that the Lord cast out devils through the prince of the devils, twice, and only when healing dumb demoniacs. Probably, however, they regarded such miracles with the greatest jealousy, because in them the contrast between Jesus and their own exorcists would appear most distinctly.

8. *It was never so seen* (*He* was never so seen).—Meyer: *It, i.e.,* the expulsion of demons. Rettig, Fritzsche: *He* has never so appeared, or shown Himself. (The common explanation is, that οὕτως stands for τοῦτο or τοιοῦτό τι.) If it were necessary to limit the word *it* to that one peculiar kind of expelling demons, we should feel constrained to adopt the explanation proposed by Rettig and Fritzsche. But this does not seem requisite in view of the emphatic meaning attaching to the word ἐφάνη. The Jews would necessarily connect the idea of *appearing* with the appearance of the Messiah. Hence the expression would imply: never before has the appearance (of the promised deliverance) been so fully realized. This also throws light on the expression, *in Israel,* which evidently implies that this had been the brightest Messianic appearance as yet vouchsafed to the theocracy. Perhaps the statement was inten-

tionally couched in indefinite language from fear of the powerful party of Christ's enemies.

9. *Through the prince of the devils, ἐν τῷ ἄρχοντι, κ.τ.λ.*—Afterwards he is designated more particularly in ch. xii. 24. The particle *ἐν* indicates intimate connection and fellowship. He is in league with Satan and his power, to which the lower demons are subject. As mention is not made of any reply by the Lord, we conclude that on this occasion the Pharisees had uttered the sentiment behind the Lord, but in the presence of those who acknowledged His power.

DOCTRINAL REFLECTIONS.

1. This is the first instance in which the Lord performed a miracle when invoked in His character as the Messiah. The expressions employed in the text are very remarkable. Jesus first asks, "Believe ye that I am able to do this?"—not, that I am the Messiah; and then adds, According to your faith be it unto you! But on this very account He insisted the more earnestly that the secret should be kept. He could not, indeed, prevent that the cure of the blind men should openly appear, nor that they should ascribe it to His power. But He sought to prevent their publishing in what name and character He had performed it. The patent secret of His dignity was now bursting forth with increasing clearness. Hence also the reviling and the blasphemy of His enemies.

2. The healing of the dumb demoniac affords a glimpse into a class of sufferings which are apparently physical and organic, but whose seat is really in the soul. The Spirit of Christ alone was able to light up this darkness, and thus to remove their affliction.

3. The blasphemy of the Pharisees gradually develops: 1. They blaspheme in their own minds; 2. then behind the Lord; 3. at last they venture openly to confront Him with their daring charge.

HOMILETICAL HINTS.

How the two blind persons represent to us the work of evangelists. I. They resemble evangelists,—*a.* in that they openly invoke the Lord as Messiah; *b.* in that, in their blindness, they follow in His train to the house; *c.* in that they have faith and constancy, are tried and approved; *d.* in that they obtain help on making confession of faith. II. They differ from evangelists in wanting full obedience; and although their joy may plead their excuse, yet their spiritual sight was evidently still weak, though their bodily sight had

been restored them.—Christ appearing as the Master in the carefulness of His dealings with sinners.—*They brought to Him.* Persons in such a state of depression must be brought to the Lord by their believing friends.—How the Master immediately descries the secret evil under which the demoniac laboured.—If there be but a spark of faith, the Lord can remove the most desperate case of spiritual bondage.—Let us never lose sight even of those who suffer under melancholy and obstinate self-seclusion.—The highest achievements of faith always evoke the greatest reviling of unbelief.—It is a mark of the spirit of Satan to decry what the Lord achieves as the work of Satan.—There is always some patent self-contradiction about blasphemies.—The triumphs of the Lord in view of His enemies: the first manifestation of heaven and hell upon earth.—Christ lifting the veil of revelation in a twofold manner: by healing the blind in His character as Messiah; and the dumb, by unmasking and overcoming the demon who caused his disease.—At the threshold of Christ's abode, precipitate evangelists and dumb demoniacs may meet.—Christ between precipitate professors and the obstinately dumb. 1. He bids the former be silent, and the latter speak; 2. He is obeyed by the latter, rather than by the former.—Christ healing us by removing our morbid sensations; more especially, *a.* excitement, in its imaginary heights; *b.* depression, in its dark depths.—The miracles of grace extend from the gates of heaven to those of hell.—Demoniac sins which we consciously commit, such as blasphemy, are infinitely more dangerous than demoniac sufferings, when we are deprived of liberty.—Christ first removes the storm at sea, and, last of all, the dark intricacies of settled melancholy.

Starcke.—Faith of the heart and confession of the mouth always go hand in hand, Rom. x. 9, 10.—True faith is not deterred by delays.—According to thy faith shall it be unto thee.—Envy and reviling are not far removed from each other, 2 Cor. xii. 20.

Gerlach.—Christ Himself teaches us (John ix. 39) to regard the healing of the blind as an emblem of inward illumination, or of the conversion of the heart.

Heubner.—One deliverance after the other.—One work of love leads to another.—Believe ye?—a question always addressed by the Lord to us when we seek help.—The deaf and dumb, the picture of a sinner whom the evil spirit within suffers not to confess his misery, or to pray.—Should we be moved by the judgment of schools, or parties, in opposition to true religion, when Jesus Himself experienced such contradiction from the learned?

VIII.

Triumph of Christ over the reviling of the Pharisees. Royal preparation for the mission of the Apostles. The power of Christ unfolding in all its fulness, as also the misery of the people. The one Helper about to manifest Himself by many helpers.

CHAPTER IX. 35–38.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness, and every disease, among the people. 36 But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. 37 Then saith He unto His disciples, The harvest truly is plenteous, but the labourers are few: 38 Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest.

CRITICAL NOTES.

1. The general narrative given in the text serves as introduction to the following section, which describes the mission of the Apostles. At the same time, it also forms the conclusion of the preceding narrative. As the Lord unfolds His power, the misery and need of the people increasingly appear; He stretches forth His arms and raises up the Twelve Apostles, to carry on the work, and to spread its blessings. Thus His prophetic merges in His royal work.

2. *And Jesus went about.*—From the parallel passages we gather that Jesus now travelled along the lake, through the cities and villages of Galilee. It is but natural that the popular misery should then unfold to His view in all its fulness. Accordingly, we distinguish three missionary journies of Jesus in Galilee. 1. To the Mount of Beatitudes; 2. across the sea; 3. through the valley, along the shore, in the direction of Jerusalem. It is to the latter that the text refers.

3. *They were* ἐσκυλμένοι. Explanations: 1. The common reading, ἐκλελυμένοι, *faint, tired.* So some. *a.* With reference to the people, who had travelled a considerable distance and were faint (Fritzsche). *b.* In a figurative sense, a flock without a shepherd, and hence tired by going astray (Kuinoel).—2. According to the meaning of σκύλλειν, to tear, to plague. *a.* Bretschneider: torn by wolves. *b.* De Wette: plagued by hunger, by cold, by ravening beasts, etc. *c.* Meyer and the Vulgate: *vexati.* But the first

point to be ascertained is, whether the term refers to the *difficulties* of a flock without a shepherd, or to *positive sufferings* which it had to undergo. As the latter is evidently conveyed by the verb, we explain it as meaning *afflicted, beaten down,* and *scattered* by thorns, by anxiety, by ravenous beasts, and plagues of every sort.—*Ἐῤῥιμμένοι* (*ῥίπτειν*, to cast down, to stretch down). Not scattered (Beza, Luther, authorized version), but cast down, beaten down, by flight or by weariness (Kypke, de Wette); or stretched down as sheep that are worn out (Meyer).

4. *The harvest is plenteous* (occurs in Luke x. 2, at the sending forth of the seventy); *i. e.*, the number of people who are accessible to the Gospel, and ready to receive it, is great.—*The labourers are few.* As yet, Jesus was the only labourer. Their prayers were intended to prepare them for their mission.—*The Lord of the harvest, that He will send forth labourers.* His work is the work of God: *ἐκβάλῃ*, the urgent necessity existing, should determine the Lord of the harvest to drive forth, or to thrust forth, labourers. De Wette calls attention to the circumstance, that it is God who is asked to send labourers. He is so far right, as the call of Christ ultimately proceeds from God, just as the kingdom of the Saviour is that of God.

DOCTRINAL REFLECTIONS.

1. The deep need of the world determined the Lord to manifest His royal dignity. Neither the priesthood nor the kingdoms of the ancient world were capable of bringing any help to man. Even chosen Israel, with its high priests, sanhedrim, rulers, and rabbins, were but a scattered, broken-down, hopeless, and helpless flock. Under these circumstances it was that Christ manifested Himself as the Shepherd of His people, which implied that He was the Shepherd of all nations. The deep moral misery of the people appeared most clearly in the rich and fertile district of Galilee, with its numerous and prosperous cities.

2. When Christ was about to manifest Himself as King, and in His compassion to condescend to the boundless misery of His people, He prepared to found the apostolic office, which He graciously endowed with His gifts and His Spirit, for the salvation of the world.

3. In the life and actings of Jesus, we always find these two elements combined: provision for what is future and distant, with provision for what is present and immediate—a due regard for what was general, and care for that which was special and urgent.

HOMILETICAL HINTS.

Jesus went about doing good to all (Acts x. 38). 1. The extent of His labours (about the cities and villages); 2. the order of His labours (teaching in their synagogues); 3. the characteristic feature of his labours (preaching the Gospel of the kingdom); 4. the seal of His labours (healing every sickness).—While the Lord passed through rich cities and villages, His attention was mainly directed to the need and the sufferings of the people.—How wants seem to grow in proportion as the Lord gives help. 1. This help brings them to light; 2. it inspires with courage to make them known.—But when He saw the multitudes, He was moved with compassion on them.—Christ looking on the scattered flock of man: 1. A look piercing into the recesses of the heart; 2. a look of sorrow; 3. a look of saving mercy.—The impression which the people made on the Lord: 1. Not admiration, but pity; 2. not aversion, but pity; 3. not discouragement, but pity.—The Church under the hierarchical shepherds of older and more modern times: 1. Without a shepherd, and therefore without protection, and broken down; 2. without a shepherd, and therefore not led to the green pastures, and cast down.—Christ born to be the Shepherd of man, and in His compassion the Shepherd of His people.—Christ born to be the King of man, by His compassion the King of His people.—What induced Christ to manifest Himself as King instead of Prophet.—The compassion of Christ enlisting heaven and earth for our succour: 1. The grace of the Father; 2. the prayer of His people; 3. the service of His messengers.—The harvest is plenteous, but the labourers are few.—How those who judge according to the letter reverse this saying; but those who judge according to the spirit feel its deep import.—The great need of man, the great harvest of God.—The prayer to God for labourers forming the commencement of the kingdom of heaven: 1. The commencement of the apostolate; 2. the commencement of the Church; 3. the commencement of missionary labours; 4. the commencement of that gradual structure in upbuilding the Church.—The right labourers: 1. They are sent by God; 2. in answer to the prayers of His people; 3. furnished by Christ for the work; 4. consecrated for the spiritual and temporal wants of the people; 5. instruments of mercy in the hands of Christ.—Our Father in heaven, the Lord of the harvest: 1. The seed is His; 2. the field is His; 3. the harvest is His.—How Christ is employed about the harvest of God. He takes charge, 1. of the seed,

as being the Word from the beginning; 2. of the field, as being the great Labourer and Servant of the Lord; 3. of the harvest, as being the Son and the Judge of the world.—How Christ summons His own to co-operate with Him, in order to spread through them His blessings over the earth.—The great King, in whom the grace of God itself has appeared to His people.

Starcke.—Good shepherds are one of the most precious gifts of God, even as bad pastors are the greatest misfortune and plague of the world.—Quesnel: The whole earth is the field where the harvest of the Lord is to be gathered.—Many labour in the name of the Lord; but few will He own as His servants.—Osiander: Ministers are fellow-workers with God, 1 Cor. iii. 9; 2 Cor. vi. 1.—Successful labourers are obtained in answer to prayer.—Cramer: This prayer enters into the three first petitions in the Lord's Prayer.

Heubner.—What an accusation against the scribes and priests!—Oh, if prayer were only made for pastors!—That He send them (ἐκβάλῃ) by the mighty impulse of His Spirit.

SECOND SECTION.

CHRIST MANIFESTING HIMSELF AS KING.—A. AS SHEPHERD OF HIS PEOPLE, IN SENDING TO THE SCATTERED SHEEP HIS TWELVE APOSTLES, ENDOWED WITH THE POWER OF HIS SPIRIT, FOR THE PURPOSE OF ESTABLISHING THE KINGDOM OF HEAVEN.

CHAPTER X.

CONTENTS:—The first evangelistic journey of the Lord had led through the mountains of Galilee; the second, across the sea to the country of the Gadarenes. On His third journey, the Lord visits the populous cities and villages of Lower Galilee, along the coast of the lake and in the direction of Samaria and Jerusalem. In measure as help is extended by the Lord, both the need and the desire for help seem to increase. Accordingly, the Lord is obliged to send forth, in the power of His Spirit, His Apostles, in order, through them, to give succour to the multitudes around. Hence, the first mission of the disciples, the calling of the Apostles, and the instructions, which, although primarily given to them and for that special occasion, are applicable to all times. The chapter describes, 1 The separation,

calling, and setting apart of the twelve. 2. The commission given them, corresponding to their equipment for the work; or, the mission of the Apostles, and their means of subsistence. 3. Their special direction to those who were prepared to receive the word, particularly to pious households, with injunctions about remaining and going away. 4. Prediction of the hostile reception which the Gospel would meet in the world, and of the persecutions which would await the Apostles. 5. Their duty under persecution: *a. Freedom from anxiety* as to what they should answer; *b.* constancy to the end, amid the dreadful contests between believers and unbelievers; *c.* holy flight; *d.* encouragement from the similar treatment received by the Master; *e.* fearlessness, openness, and readiness to meet death, in view of the one thing to be feared; *f.* trustfulness in the preserving care of the Father. 6. The reward of faithful witnesses and confessors of the Lord, and the punishment of those who denied Him. 7. The Gospel as declaration of war to the world, or, the holy sword. 8. Supreme love to the Lord as decisive in this warfare: *a.* The opponents, and their judgment; *b.* the friends and allies, and their reward.

1. *Choice of the Apostles.* (VERS. 1–4.)

1 And when He had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease. 2 Now the names of the twelve Apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; 3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alpheus, and Lebbeus, whose surname was Thaddeus; 4 Simon the Canaanite, and Judas Iscariot, who also betrayed Him.

CRITICAL NOTES.

1. Luke relates that, having spent the preceding night in prayer, the Lord called the twelve *together*, and then furnished and fitted them for their mission. Accordingly, Meyer is mistaken in supposing that "the mission, not the choice, of the twelve is here recorded." In fact, there were three distinct calls: the first, to be disciples; the second, to serve as evangelists; and now the third, to the apostolic office. But, as yet, this call to the apostolate was only preliminary, and limited by the present circumstances and position of the Church. The apostolic office obtained its full proportions after the ascension of the Lord, when the knowledge of

the disciples and their testimony was completed, and the Holy Spirit poured out on the day of Pentecost.

2. The call of *twelve Apostles*, indicating a definite and fixed number, shows that in its ultimate idea the apostolate was *one*, and that each individual called and sent by the Lord possessed the power and authority of the whole college of Apostles.

3. *He gave them ἐξουσίαν, power*, rule, authority; or, here, the power of conquerors.—De Wette and Ewald think that this power was conveyed in a mystical and symbolic form; Meyer, by a mere declaration. No special form is, indeed, mentioned in the text; but, as symbolical signs accompanied the outpouring of the Spirit at Pentecost, and as, even before that, we read of the Saviour breathing on them (John xx. 22) as the symbol of their consecration, we are warranted in inferring that, when first sent on their apostolic mission, the bestowal of power was accompanied by some outward sign. Perhaps the solemn authority given them in the words, "Heal the sick," etc., may have been that sign. For, as the Lord performed His miraculous cures chiefly by the word of His power, so this word may also have conveyed similar authority to others. On the Mount of Olives there was the symbol of the hand lifted in blessing, which pointed to the pentecostal effusion.

4. *His twelve disciples.*—They were called together as His twelve chosen disciples; but, after receiving authority, they became His twelve Apostles. A proof this, that a decisive change had taken place in their condition, although they did not cease to be His disciples in the strictest sense of the term.—Twelve. Theophylact: *κατὰ τὸν ἀριθμὸν τῶν δώδεκα φυλῶν.* Matt. xix. 28. They are, primarily, ambassadors to the twelve tribes of Israel, and to this their number corresponds. The twelve tribes bore typical reference to the purpose which Israel was intended to serve in the world. On the one hand, they expressed the idea of a full number, or of the fulness of the Spirit; while, on the other, they represented the world, which, in all its forms, was to be pervaded by this fulness of the Spirit. What the twelve tribes of Israel were typically, the twelve Apostles were in deed and in truth, being the twelve representatives and vehicles of the spiritual fulness with which Christ pervades His people, and, through them, the world. In the wider sense, the disciples of Jesus, as afterwards all Christians, were called His adherents; and again, in the narrower sense, His followers, or disciples,—the latter term being derived from the rabbinical schools.

5. *The names of the twelve Apostles.*—These now assume greater importance. Three lists of the Apostles are extant: that in the text, and in Mark iii. 16; that in Luke vi. 13; and that in Acts i. 13. The enumeration in the Gospel according to Luke is made almost in the same order as in Matthew, although it occurs at an earlier stage, and in connection with the Sermon on the Mount. In Luke, the name of Thomas occurs before that of Matthew; that of James Alpheus along with that of Simon, instead of Judas Lebbeus, so that the latter is conjoined with Judas Iscariot. Probably this arrangement was adopted as more easy for the memory, while that of Matthew was the more authentic. Again, the enumeration in the Gospel of Mark agrees with that in the Book of Acts, which was determined by the later positions occupied by the Apostles. Thus we distinguish two lists of Apostles,—the first, as determined by their earliest mission; the second, according to the relative position of the Apostles at the feast of Pentecost and afterwards. Bengel: Universi ordines habent tres quaterniones, quorum nullus cum alio quicquam permutat; tum in primo semper primus est Petrus, in secundo Philippus, in tertio Jacobus Alphæi; in singulis cæteri apostoli loca permutant; proditor semper extremus.—*Πρῶτος Σίμων.* As the other Apostles are not numbered, it follows that *πρῶτος* is not accidental, but indicates a priority. This distinction depended: 1. On the prophetic arrangement of the Lord in this place; 2. on the confession of Peter preceding that of the others, Matt. xvi. 16; 3. on the appearance of Peter at the day of Pentecost, when he was the instrument of founding the Church, Acts ii. 4; 4. on the fact that Peter was the first to carry the Gospel to the Gentiles, Acts x. But that this priority of authority and calling did not imply a primacy of rank—not even so far as his own person was concerned, much less as a permanent arrangement—appears from many declarations of the Lord (Matt. xviii. 18, xx. 25, xxiii. 8, xxviii. 19; John xx. 21; Acts i. 8), from the conduct of Peter himself (Acts xi. 4, xv.; see 1 Pet.), and from that of the other Apostles and of the Church (Acts xi.; Gal. ii.). Meyer suggests that Peter was also first called; but Andrew and John had been summoned before him. The traitor is mentioned last, not merely on account of his end, but also because he was last called. The arrangement into pairs is explained by the notice of Mark, that they were sent forth by two and two.

The names.—1. שִׁמְעוֹן, *Συμεών, Συμεών, Σίμων* (hearing, answer? Gen. xxix. 33).—*Πέτρος*, stone, rock, *πέτρα*,—in Chald. כֵּיפָא,

Κηφᾶς. The following is the explanation given in Matt. xvi. 17: Simon, thou son of Jonas, of the dove (יוֹנָה), which lodgeth in the clefts of the rock (image of the Church, Song ii. 14; Jer. xlviii. 28), thou shalt be called the Rock (of the dove).—2. *Ἀνδρέας*. *Winer* regards it as of Greek origin; *Olshausen* derives it from the Hebrew נָדַר, to make a vow. There seems, however, to have been a peculiar connection between the Grecians and Andrew and Philip, which also appears in their names (John xii. 22). The name Andrew is related to *ἀνδρεῖος*, *manly*, and to *ἀνδριάς*, the representation of a man—a statue. Probably this Apostle had also a Hebrew name; in which case the name Andrew was given to characterize his manly spirit.—3. *Ἰάκωβος*, יַעֲקֹב; primarily, an Old Testament name of honour, the original meaning of the name not being taken into account. This James, or the Elder, is designated as *ὁ τοῦ Ζεβεδαίου* (see ch. iv.).—4. *Ἰωάννης*, יוֹחָנָן, given by Jehovah, or by the grace of Jehovah. By the grace of God. Properly, God is favourable, gracious, He grants as of grace.—According to Mark, the sons of Zebedee were called "sons of thunder;" not by way of reproof, but as characteristic of their disposition. Probably the name applied primarily to James. John was afterwards designated the "friend of Jesus," and the disciple whom the Lord loved; in the ancient Church, *ὁ ἐπιστήθιος*, *i. e.*, he who leaned on His breast, sat at His right hand.—5. *Φίλιππος*. The original derivation of the word is not of personal importance in this case. Probably he had another name. He was a native of Bethsaida, and one of the earliest disciples of Jesus, John i. 43.—6. *Βαρθολομαῖος*, the same as Nathanael. In John i. 46, he occurs in connection with Philip; while in the other Gospels the same event is coupled with Nathanael. נְתַנְאֵל, the gift of God; while Bartholomew, בַּר תַּלְמַי, means son of Tholmai, Sept. 2 Sam. xiii. 37. תַּלְמַי, properly rich in furrows, cultivated field. Perhaps the original designation, "son of Tholmai," was afterwards converted into an apostolical by-name, implying, son of a rich field, rich fruit.—7. *Θωμᾶς*, תְּאוֹם, *gemellus*, twin-brother; *Δίδυμος*, John xi. 16, xx. 24, xxi. 2.—8. *Ματθαῖος ὁ τελώνης*: on this name compare the Introduction. His original name was Levi, the son of Alpheus.—9. *Ἰάκωβος ὁ τοῦ Ἀλφαίου*, James the Younger. He is also called the son of Alpheus, though undoubtedly of other parentage than Matthew.—10. *Λεββαῖος*, לֵבִּי (not from the little town of Libba, near Carmel, as Gerlach and Lisko suggest, but) from לֵב, heart, and meaning almost the same as *Θαδδαῖος*, תַּדַּי (which occurs in the Talmud), from

חֵ֫, the breast,—hence the hearty or courageous. In later Codd., and in the parallel passages, in Luke vi. 16, Acts i. 13, he is called Ἰούδας Ἰακώβου, *i.e.*, brother of James, יְהוּדָה (verbale fut. Hophal a יָדָה, Hiphil, professus est, celebravit).—11. Σίμων ὁ Καναναῖος. The latter designation derived from קָנָא, in Chald. קַנָּאָ. The explanation of it appears even from the other reading, Κανανίτης, and still more from the title Ζηλωτής in Luke,—the brother of James Alpheus and of Judas.[1] On "the brothers of the Lord," see the Encycls., and the article *Jacobus* in *Herzog's* Reallex.—12. Ἰούδας ὁ Ἰσκαριώτης, אִישׁ קְרִיוֹת. From *Kerioth* in the tribe of Judah, Josh. xv. 25. See also Lightfoot. Ὁ καὶ (qui idem) παραδοὺς αὐτόν, "Who also delivered Him" (not "betrayed," as in the authorized version, which would have been expressed by προδούς). Meyer. In point of fact, the two, however, are identical.

6. Ἀπόστολος (ἀποστέλλω), שָׁלִיחַ, occurs also in a wider sense, as in John xii. 16; Phil. ii. 25. In the special sense of the term, it applies to the ambassadors called by God, or the witnesses and representatives of Christ in extending His Church, and with certain limitations, in ruling His Church (Rev. ii. 1, ἄγγελος). The peculiar conditions necessary for the apostolate are mentioned in Acts i. 8, and ver. 21. In a secondary sense, the term is also applied to apostolic messengers, as Rom. xvi. 7; 2 Cor. viii. 32.

DOCTRINAL REFLECTIONS.

1. From the occurrence of so many byenames of the Apostles, we are naturally led to infer that each had his peculiar designation. But Judas the traitor had none; in the deepest sense he remained anonymous—the man of Kerioth. These byenames serve in many respects to indicate the characteristics of the Apostles.

2. The selection of the twelve Apostles, no doubt, depended on their exhibiting in the highest degree the most precious manifestations of the life of Christ. It followed upon a night spent by the Son of God in prayer. The persons to be chosen were to manifest under every aspect the depth and the riches of the life of Christ. In some respects, their qualifications must have been similar. They were to be *laymen*, unconnected with the priesthood; *unlearned men*, unconnected with traditional philosophy; and *plain men*,

[1] *Zealots*, for the national religion, after the example of Phinehas, Num. xxv. 7. They were quite in accordance with the spirit of the theocracy, and acted as reprovers of open and public sin. From the history of the last Jewish war we learn how fearfully this institution had degenerated.

unconnected with the false culture and the pomp of the world. Again, so far as their positive qualifications were concerned, they must be *pious Israelites, believers in the Messiah, disciples, men of gifts*, and that of so diverse a character as to form a kind of contrast, and yet to display their higher unity in Christ. In this respect they were to be the antitype of the tribes of Israel (of the twelve gems in the breastplate of the high priest; see Rev. xxi. 19, 20, compared with Ex. xxviii. 17); and to exhibit the great features of the Church, as adapted to the various forms of spiritual receptiveness and felt need in the world. The number twelve was that of the fulness of the kingdom of God (so to speak, of the ideal presbytery),—*three*, the number of the Spirit, multiplied by *four*, the number of the world.—Hence twelve was the symbolical number of the world as transformed. Viewed in this light, we have the following fundamental types:—

1. PETER, the Rock. *Confession.*

2. ANDREW, the manly breaker up of the way. *Missions.*

3. JAMES, the son of thunder. *Martyrdom.*

4. JOHN, the beloved disciple. *Mysticism and ideal depth and calmness.*

5. PHILIP. Moral evidence of faith. *Communion* (Come and see).

6. BARTHOLOMEW. Perfect sincerity, simplicity, and devoutness.

7. THOMAS, the twin. The spirit of inquiry and criticism.

8. MATTHEW. *Theocratic and ecclesiastical learning.*

9. JAMES, the brother of the Lord. *Gift of union, ecclesiastical government.*

10. JUDAS LEBBEUS, THADDEUS. Earnestness for the purity of the Church. *Pastoral faithfulness, discipline.*

11. SIMON, the Zealot. Zeal for a proper development in the Church. *Pastoral activity.*

12. JUDAS ISCARIOT. Secular administration of the Church. *Church property.*

The calling of Judas Iscariot forms a great theological problem (he is designated a devil, John vi. 70; a thief, xii. 6; the son of perdition, xvii. 12). Either of the two ordinary explanations—that Christ had not known him from the beginning; or else, that He had chosen him to become the voluntary instrument of judgment, and the involuntary instrument of salvation—appears to us opposed to the Spirit of Christ. We would rather venture to suggest, that,

carried away by temporary enthusiasm, Judas had offered himself to the Lord; that the disciples, blinded by his appearance of zeal, had earnestly recommended him to the Master; and that, in the fulness of His love, Christ had consented to receive a man so richly gifted by nature, chiefly because His refusal might have proved a stumblingblock to the disciples.

3. The fact, that Christ constructed His apostolate on the basis of natural affinity and of mental relationship, deserves special notice. Six of the Apostles were brothers: viz., Peter and Andrew; James and John, the sons of Zebedee (probably cousins of the Lord; see *Winer*, article, Salome); the sons of Alpheus—James the Younger, Judas Lebbeus, and Simon Zelotes (the cousins and adoptive brothers of the Lord, commonly called His brethren). Then we read of the friendship subsisting between Philip and Bartholomew; Andrew, John, and Peter. Finally, the three last-mentioned Apostles, and perhaps some of the others also, had been disciples of John.

4. "The sending forth of the disciples by two and two, indicates that none of them by himself was a sufficient representative of the fulness of Christ, and that each supplemented the other, both in the way of limitation and enlargement." This state of matters ceased after the outpouring of the Holy Spirit, when the disciples became Apostles in the full sense of the term.

5. We shall speak in another place of the breach formed among the Apostles by the apostacy of Judas, of the election of Matthias in his place, and of the calling of the Apostle Paul.

HOMILETICAL HINTS.

How the Lord converts His chosen disciples into Apostles.—How He makes His redeemed fellow-workers in His work of redemption.—How the love and compassion of Christ branches out, and spreads over His people and over the world.—What we have learned in the school of the Lord must be exhibited in our life, activity, and teaching.—The call to the work of Evangelists: 1. What it implies; 2. how it presupposes one great calling; 3. how it includes many calls.—The calling of the disciples a bestowal of authority upon them by the Lord.—What power do you, who profess to hold the apostolic office, display: to cast out unclean spirits, and to heal all manner of sickness and all manner of disease among the people?—The apostolic office must appear in spiritual power, which, under God, will awaken souls to newness of life.—The twelve Apostles as representing the great features of the kingdom of God: 1. The great

features of the destiny of Israel; 2. of the fulness in Christ; 3. of the Church; 4. of the kingdom of heaven in its perfectness.—The apostolic name a type of the new name which Christians are to obtain.—How personal character comes out and becomes transformed in the kingdom of God, to the glory of the Father and of Christ.—How all friendship and relationship should be subservient to the kingdom of God.—The calling of fishermen and publicans to the apostolic office an evidence of the glory of Christianity.—Judas, or the dangers of ecclesiastical office.—Even Judas must, for the time being, be acknowledged as an Apostle of the Lord.

Starcke.—Osiander: Let us not attempt to do everything ourselves, without assistance.—*Majus:* Those who are sent into the Lord's vineyard must be properly furnished for the work.—*Bibl. Wurt.:* We must not be offended at the humble origin and the poor appearance of preachers.—*Lisko:* Judas; or, even the Church of God is not absolutely pure.—The Apostles had personally seen the Lord, were called directly by Him, accredited their witness by miracles, were not bound to *one* congregation, and preached the word of God without error.—*Heubner:* This mission was at the same time a trial of their teaching.

2. *The Mission, the Message, and the promised Support.* (VERS. 5–10.)

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: 6 But go rather to the lost sheep of the house of Israel. 7 And as ye go, preach, saying, The kingdom of heaven is at hand. 8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. 9 Provide neither gold, nor silver, nor brass, in your purses; 10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

CRITICAL NOTES.

1. The instruction to the Apostles is contained in vers. 5–42. The parallel passages are in the ninth, tenth, and twelfth chaps. of Luke. As Matthew was an eyewitness, we have sufficient guarantee for the accuracy of the instructions as reported by him.

2. *The way of the Gentiles; i.e.,* to the Gentiles, or into Gentile territory.—This with special reference to their own condition, and to the circumstance that they were to take the road towards Jerusalem, as appears from the following clause.

3. *Into any city of the Samaritans.*—Samaria lay on their way from Galilee to Judea. The Lord does not prohibit their passing through Samaria, but only their settling for evangelistic purposes, for which the time had not yet arrived. This passage, with its injunction, not to the Gentiles, nor to the Samaritans, but to the Jews, contrasts with the command after His resurrection: Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth. The Lord assigns to the Samaritans a position intermediate between the Jews and the Gentiles, which is fully borne out by their history. They had greater claim on the Gospel than the Gentiles, but less than the Jews. This seems also to imply that they were a mixed race, whose religion consisted of a combination of Jewish and heathen elements. The Samaritans were the descendants of the heathen colonists (Gerlach: Phœnicians and Syrians?) whom Shalmaneser sent into the country after the deportation of the Ten Tribes into Assyria (2 Kings xvii. 24), and of the remnant of Israelites left behind, with whom they intermarried. When the Jews returned from the Babylonish Captivity, they prevented the Samaritans from taking part in rebuilding the temple. Accordingly, the latter reared, under Sanballat and Manasseh (Neh. xiii. 28), a sanctuary of their own, on Mount Gerizim, which was destroyed by Hyrcanus, 109 B.C. The place, however, was regarded sacred, and prayer was offered there. The Jews treated the Samaritans as heretics (not absolutely as heathens). Their enmity was, perhaps, partly accounted for by the conduct of the Samaritans, who neither consistently espoused the cause of Judaism nor that of heathenism. This led to bitter hatred and jealousy between these neighbouring populations. In later times, the Samaritans continued strict Monotheists, cherished the hope of a coming Messiah, and adopted the Pentateuch as their authority in matters of faith. But even then heathen elements appeared among them. See Acts viii.

We must not overlook the difference between μὴ ἀπέλθητε and μὴ εἰσέλθητε. The conversation between the Lord and the woman of Samaria, and His appearance in one of their cities, fully prove that this was merely a provisional arrangement for the disciples. The Lord Himself generally acted on the principle of proceeding from the particular to the universal (Matt. xv. 24), since His kingdom had first to be founded and established in Israel. But withal, He ever prosecuted His great object of extending His kingdom to the utmost boundaries of the earth. This temporary limitation to

Israel was, however, the condition necessary for the attainment of this object: Matt. viii. 11, etc. In the case of His disciples, He strictly insisted on this methodical procedure; and the express prohibition in this instance shows how readily the opposite might have taken place, or, in other words, how deeply they were already imbued with the spirit of universalism. Accordingly, it is absurd to urge that this prohibition is incompatible with John iv. (Strauss), or with Matt. xxviii. 19 (Gfrörer, Köstlin). *Heubner:* To have sent the disciples to the Gentiles and the Samaritans, would have been to close the way to the hearts of the Jews. A people had first to be gathered among them, for theirs were the calling and the promises. During Christ's brief ministry on earth, there was neither time nor room for going beyond the boundaries of Canaan.

4. "The first instance in which the dead were raised by apostolic agency, occurs in the Book of Acts (ix. 36)." *Gerlach.* It is perhaps on this ground that the words *νεκροὺς ἐγείρετε* are omitted in Codd. E.F.K.L.M., and by many of the translations and of the Fathers. Scholtz and Tischendorf also omit them; but they occur in B.C.D., in the most ancient translations, etc. Griesbach and Lachmann insert them after *θεραπεύετε*, according to B.C.D., "The seventy report, on their return, that evil spirits had been subject to them, Luke x. 17." Gerlach.

5. *Freely ye have received.*—This refers both to their teaching, and to the miraculous help which they were to bring.

6. *In your purses,* or rather *girdles.*—The girdle of the upper garment served at the same time as purse. In the East, the rich wear pockets in their dresses.—*Neither gold, nor silver, nor brass* (copper, small coins; Vulg. pecunia). A descending climax, showing that even the least profit from their office was prohibited; but implying neither a vow of poverty nor of mendicancy, in the popish sense. They were to introduce the great principle, that the messengers of the Gospel had claim on daily support and free hospitality. The prohibition to provide themselves with two under garments, and to bestow care on travelling shoes and travelling staves, may have been a symbolical mode of enjoining that they were rather *to stay* in one place, than to *hurry* from one to another,—in general, that they were to be lightly attired, and free of care. Perhaps the word *ὑποδήματα* means travelling shoes in the strict sense, as distinguished from *σανδάλια*. The *ὑπόδημα κοῖλον* refers to the Roman calceus. According to Mark, they were not to put on two under garments. This is merely a stronger expression. But it may be

regarded as intended by way of *explanation*, that in that Gospel the messengers of Christ are directed to take a staff, and to be shod with sandals. This staff of which Mark speaks, is not to be understood as in opposition to several staves (hence, perhaps, the reading ῥάβδους, in several Codd.), but to a larger outfit for the journey. Hence the two accounts substantially agree. They were not to concern themselves about the staff, far less to make a profit of it by their office.

7. *For the workman is worthy of his meat.*—This serves as key to the preceding passage. Their maintenance and their office were not to be severed. They were to trust to their office for their maintenance, and their maintenance was to be exclusively for their office (1 Cor. ix. 14; Gal. vi. 6). Olshausen rightly calls attention to the difference of circumstances expressed in Luke xxii. 35. Among those who were prepared to receive the Gospel, they required no provision for the future; not so among enemies, although in that case also anxious care was to be banished (see ver. 19). The labourer is ἄξιος, worthy,—indicating his personal value, of which he should be conscious with dignity, *i.e.*, with humility and confidence.

DOCTRINAL REFLECTIONS.

1. The instructions which the Lord gave to His ambassadors, were, in the first place, intended for their first mission. But the terms are so pregnant, the directions so deep in their bearing, and so general in their application, that they may be taken as the type of all the commissions given by Christ to His servants. This remark applies, in the first place, to the *aim* of their mission, viz., to the lost sheep of the house of Israel; *i.e.*, in the first place, always to those who are *most willing and prepared* to receive the truth, as well as to the *most needy*. Next, as to the negative direction about their way, we gather that we are not to reverse the Divine order and arrangement in preaching the Gospel,—a rule which Paul invariably followed, Acts xvi. 6, 9. Then, as to their *commission*. They are, *a.* to preach: to announce that the kingdom of heaven is at hand. *b.* To confirm their word,—1. by quickening,—healing the sick, and even raising the dead; 2. by *purifying*,—Cleanse the lepers, cast out devils. The servants of Christ must always aim after these two effects in their activity.—Lastly, as to their reward. Freely they receive, freely they give. And yet there is no need for care, since the labourer (not the labour) is worthy of support. The preaching of the Gospel must never be degraded into an ordinary worldly em-

ployment; nor, on the other hand, should the evangelist be afraid or ashamed to accept of complete and sufficient support from those to whom he preaches, and that according to their own mode of living. We are unfit for building up the kingdom of heaven, or of self-sacrificing love, if we approach the work in a spirit of *covetousness* or of anxious care, distrusting the supplies of the Church. That this freedom from care does not exclude necessary provision, as indicated by our circumstances and by those of the persons around us, nor the careful preservation of such provision, appears from the history of the miraculous feeding of the multitude. In both these instances there was a small provision, and a larger one was preserved. Gerlach mentions the cloak of Paul as a case in point, 2 Tim. iv. 13.—But this last circumstance also shows how free from all outward care the Apostles had been.

HOMILETICAL HINTS.

Christ sending forth His messengers: 1. The messengers; 2. the aim 3. the way; 4. the message; 5. the price (freely, in the love of Christ); 6. the provision and the support.—The mission of the twelve Apostles, in its continuance to the end of the world.—Fulfilment of the prediction, "How beautiful upon the mountains!" etc., Isa. lii. 7.—How Divine wisdom orders the way of Divine love: 1. As need increases, help enlarges; 2. through limitation to universality; 3. from those who are most susceptible, to those who are less susceptible; 4. through the quickening of the people of God, that of the world.—True and false separatism, as distinguished from true and false universalism, in the spread of the faith.—Missionary zeal must accommodate itself to right order, and move in the right direction.—How does the Lord indicate the manner in which to carry on His work? 1. By His word; 2. by the history of His kingdom; 3. by His Spirit.—The eternal obligation to carry the Gospel to the Jews, as derived from the injunction to go to the lost sheep of the house of Israel.—Symbolical meaning of the injunction: 1. To go to the lost; 2. to the lost sheep; 3. to those on whom the hope of the Church rests.—The message of salvation: 1. An announcement of the kingdom of heaven by the word; 2. an exhibition of the word of God by deeds.—How the ambassadors of the Church must prove their Divine mission: 1. By healing the sick, not by torturing the whole; 2. by raising the dead, not by killing the living; 3. by cleansing the lepers (heretics), not by representing as heretics those who are pure; 4. by casting out devils,

not by setting them free.—Freely ye have received, freely give: the fundamental principle for the spread of the kingdom of God.—Freedom from care of the messengers of Jesus.—The pilgrims lightly attired, carrying in their hearts the treasures of heaven: 1. Outwardly, unburdened; 2. inwardly, laden with the greatest riches.—The labourer is worthy of his hire; or, those who publish the Gospel should live by the Gospel.

Starcke.—The kingdom of Christ is not earthly, nor of this world, but consists of heavenly and spiritual treasures.—The office of the ministry is not a trade.—Quesnel: What it is to have neither gold nor silver in our scrips, but to have them in our hearts.—A true minister of the Gospel is not hindered by anything in his mission, but is ever ready to go.—Duty of the Church to maintain its ministers.

Gerlach.—Disinterestedness one of the great characteristics of the servants of Christ.—The grace of God is free, even though it be communicated by the instrumentality of man.

Heubner.—Go not whither inclination carries, but whither God sends you.—The greed of Gehazi punished.—Ministers must not seek their own ease or advancement.

3. *Special Direction of the Apostles to pious households. Reception and Rejection.* (Vers. 11–15.)

11 And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. 12 And when ye come into an house, salute it. 13 And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. 14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. 15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

CRITICAL NOTES.

1. *Inquire who in it is worthy.*—A still further limitation. They were to go to the lost sheep of the house of Israel, and to inquire who among them were worthy, *i.e.*, susceptible, or pious Israelites. This question could only be answered according to objective marks, as the Searcher of hearts alone knew their state and disposition.

2. *And there abide.*—*Continuance* in a place, the formation of a centre, so to speak, in opposition to transient and temporary activity.

3. *And when ye come into an house—i.e.,* the house of him who is worthy (Meyer)—salute it.—The common Eastern salutation had in this case a twofold meaning;—1. being an offer of spiritual fellowship in the peace which they bring to the worthy; 2. being addressed to the whole household, for the sake of the worthy person who was at the head of it.

4. *And if the house be worthy.*—Not of your salutation (Fritzsche), but of your abiding (Meyer).—*Let your peace come upon it.* The Lord Himself ratifies by His peace, their salutation of peace.—*Let your peace return to you; i.e.,* it shall be taken from that household, and returned to you. That household itself shall become poorer, but the disciples were not to be cast down; on the contrary, they shall be all the richer and more joyous. But the expression also indicates, that no further fellowship should be held with such households, Isa. lv. 11.

5. *And whosoever.*—The word, whosoever, refers to persons who were worthy, as being the representatives of worthy households and towns. The meaning, however, is not, that on the first failure they were to avoid a house or a town, but, that if they were personally not received, they should leave first the household, and then the town. Of course, even the first failure would appear ominous, as the disciples had previously made the necessary inquiries. "To shake off the dust of the feet,—a sign of contempt, as in the case of the heathen. The Jews taught, *pulverem terræ ethnicæ ex contactu inquinare. Lightfoot,* Horæ 331. Mishna, Surenhusius vi. Wetstein, comp. Acts xiii. 21." Meyer. The action must be regarded as symbolical of complete cessation of all fellowship, of renunciation of all influence, and hence as an announcement of impending judgment, but not as a mark of contempt. The explanations of de Wette—"have nothing to do with them," and of Ewald—"calmly, as if nothing had happened," fall far short of the import of the passage.

6. *The land of Sodom; i.e.,* the inhabitants of those doomed cities. The higher the spiritual offer rejected, the greater their sin. In Sodom, only the weak testimony of Lot had been heard; but to reject the Evangelists, marked the climax of guilt (Matt. xi. 20; Luke xii. 47).—Unbelief is a second fall (John iii. 36).

DOCTRINAL REFLECTIONS.

1. These directions of the Lord imply a telling argument against Anabaptism. The Lord sends His disciples to worthy heads

of families, and, through them, to their whole households. On account of the worthiness of the head of the family, the whole household is received into spiritual fellowship. And although there may be divisions in the house with reference to Christ, ver. 35, even these prove that, in itself and in its nature, the family must be regarded as one. Nowhere do we meet with such a distinction as that of believing and indifferent persons, but only with that of believing and unbelieving; it is not majors or minors, but friends or opponents of Jesus. The natural unity and fellowship of the family is only broken up by such direct opposition. Thus the proto-evangel was destined for the *house* of Adam; the ark contained the *household* of Noah (although Ham formed one of them); the promise was to Abraham and his *household;* and circumcision was the bond of unity for the *house* of Israel. Similarly, the Apostles planted the Church in believing *families* (Acts x., xvi.; 1 Cor. i. 16). The question, whether in every case children were baptized or not, is comparatively of little importance. Anabaptists overlook the Divine institution of the *family,* and its import in the Church, the interchange between spiritual and natural communion, and the idea of *extended personality,* the germ of the Church, which every apostolic household formed (1 Cor. vii. 14).

2. *First rule:* To inquire for those who are worthy (not to go by haphazard). *Second rule:* To salute a worthy household—to receive them into the fellowship of evangelical peace. Promise; comfort. *Third rule:* To break off fellowship, and to announce judgment, in case they were not received. Yet not rashly. It is said, Whosoever shall not receive you (*i.e.,* decided rejection), nor hear your words (where this also is decided), then only, etc.—Hence, either the baptism of the Spirit or that of fire. One of the two must come.

HOMILETICAL HINTS.

First object of interest to the messengers of Christ when entering a city or town.—Apostolical inquiry for the best lodgings.—We may learn even from unbelievers who are the pious.—Who is worthy of Christ's message of peace?—How Christ has converted the common salutation into an evangelical message of peace.—"There abide till ye go thence."—The disciples sent to the family.—To salute the house, means to receive it into fellowship.—The salutation of the disciples is the blessing of the Master.—The gracious house.—Your peace shall return to you: 1. Unbelievers will not keep it;

2. it will be added to the believing messengers: they shall not be cast down, but encouraged.—To shake off the dust of the feet, as the expression of solemn separation: 1. An expression of calmness, of freedom, and of purity; 2. of being innocent of the judgment which shall befall the unbelievers; 3. of the cessation of fellowship; 4. the last sermon, a threatening of judgment.—The rejection of the Gospel: the judgment.—Solemn import of hours and days of grace.—Different degrees of guilt and of judgment.

Starcke.—Quesnel: Ministers should love to take up their abode with pious people.—*Majus:* The treasures of the Gospel must not be forced upon people.—*Osiander:* Contempt of the Gospel destroys realms and countries, and plunges them into everlasting misery.

Lisko.—They were to remain satisfied with the house in which they were, and not to leave it merely for the sake of more ease and comfort in another.—They were not to intrude themselves.—*Gerlach:* Your peace will return to you: a comfort for the labourers in the vineyard.—Dust off the feet. Luther: Ye shall take nothing at all from them, that they may know that you had sought not your own advantage, but their salvation.—*Heubner:* God has His children in every place.—We must seek them out.—Pious people soon find out each other.—Ministers must appeal to the sympathies of those who are susceptible.—Christ regards the rejection of His disciples as that of His own word and person.

4. *Trials awaiting the Messengers of Jesus.* "*Among wolves.*" (VERS. 16–18.)

16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. 17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; 18 And ye shall be brought before governors and kings for My sake, for a testimony against them and the Gentiles.

CRITICAL NOTES.

1. *Behold, I send you forth.*—We note the gradation by which Christ prepares His disciples for persecution. 1. They were not to expect enrichment, but to obtain subsistence; 2. they were to expect rejection; 3. they were to anticipate that even terrible persecutions would befall them. This, however, only after He had announced the judgment impending over unbelievers. "Behold, send you." The Lord rapidly passes to the painful experience awaiting them. "The emphasis rests on *I:* I am He who sends

you into such dangerous circumstances." Meyer. But the expression also implies the gracious protection which would attend them (Theophylact, Beza, Bengel).

2. In the midst of wolves: ἐν μέσῳ, not εἰς, etc.—The disciples are not sent to the wolves as such, but in the midst of wolves, in order to seek out those who would receive the kingdom. The meekest and most defenceless messengers of peace are commissioned to execute their work among the most furious, powerful, and, as it would appear to man, unconquerable opponents of the truth. Even at this early stage, Christ opens to their view the sufferings which awaited them as Apostles, that so they might courageously, and yet carefully, go forth into the world. Sheep in the midst of wolves are to all human appearance wholly lost;—what, then, were they to do? In the midst of these *wolves*, the *sheep* were, so to speak, to become transformed into *serpents* and *doves; i.e.*, to deport themselves with the wisdom of serpents, and the simplicity or harmlessness of doves. In virtue of the former quality, they would be able to avoid persecution without incurring guilt; in virtue of the latter, to encounter persecution without compromising their principles. These qualities are opposed to each other; they never occur combined in nature, nor in the natural disposition of man. But the Spirit of Christ combines in higher unity these natural antagonisms. The serpent slips innumerable times from the hand of the pursuer, and the dove does not settle in any unclean place,—it approaches him who is gentle, and will never do harm to the persecutor. Lastly, the dove is a symbol of the soul rising in prayer and faith, and ultimately rising above death and the grave.

3. *But beware.*—In order to occupy a right position with reference to persecutors, you must beware of *men* generally, whose weakness frequently degenerates into treachery.—The councils, or Sanhedrim, were the spiritual judicatories connected with the synagogues of the country, where the sentence of scourging pronounced upon heretics was executed.

4. *But also before governors and kings.*—A gradation. They are to be brought not only before spiritual, but also before secular judges, as if they were common criminals. The ἡγεμόνες were the provincial authorities, consisting of the Propræters, the Proconsuls, and the Procurators. The term *kings* embraces the rulers of Palestine, of other countries, and of the Roman Empire. In short, the passage applies to all civil magistrates and rulers.

5. *For a testimony.*—These trials will result in a testimony of the

disciples to their Lord, their martyrdom being the highest spiritual confirmation of the Gospel both to the Jews and to the Gentiles. Such was the final object of these persecutions, applying, as Meyer rightly suggests, to their testimony both before secular and spiritual judges. We also agree with him in referring the word αὐτοῖς to the Jews, and not to the governors and kings, who were themselves the Gentiles. Accordingly, we have the following succession—first, martyrdom to the Jews, then to the Gentiles. The Jews are here the representatives of all the later sufferings of Christians, as, indeed, the Judaizing spirit in the Middle Ages was the real cause of the persecutions of believers during that period. Meyer rejects the explanation εἰς ἔλεγχον αὐτῶν, proposed by Chrysostom. But we must bear in mind that the ἔλεγχος is the effect of the μαρτύριον,—to the one, to repentance; and to the others, who hardened themselves, to judgment.

DOCTRINAL REFLECTIONS.

1. The Lord here sets before us the essential characteristics of true martyrdom, by which we may judge every martyrdom which has taken place. One inference at least is plain, viz., that martyrdom cannot be avoided by any exercise of wisdom or caution. Such, then, is the certain prospect opened to faithful witnesses. But the object of their sufferings is correspondingly glorious. Their martyrdom was to serve to Jews and Gentiles as the final confirmation of the Gospel, and hence to manifest its highest effect.

2. The Sanhedrims, or spiritual tribunals, whether composed of great or of small hierarchs, have always been in the van in the persecution of evangelists. (The theologians of Jena, in 1561, were wont to say of the Lutheran consistories, that in Rome there was only one Pope, but in Weimar, nine!) Then come the synagogues, or the old historical religious associations. At last, the act of real treason ensues, when spiritual matters are handed over to secular judges (according to the hypocritical principle: ecclesia non sitit sanguinem), and governors and kings, incited by a furious rabble, become persecutors of the truth. What then? Beware of men: of men in their inhuman, human passions.

3. What Christ here predicted to His disciples, He Himself first experienced.

HOMILETICAL HINTS.

Christ sends His witnesses as sheep in the midst of wolves: 1. Apparent hopelessness of the mission (sheep, wolves); 2. the miraculous deliverance (like serpents, like doves).—How the councils of the Jews and the scourging in the synagogues were re-enacted in the Middle Ages (the Inquisition, torture, Crusades).—Martyrdom, as predicted by the Lord: 1. Its development; 2. its certainty; 3. its glorious aim.

Starcke.—The cross, not outward prosperity, the sign of the true Church.—Gerhard: Sit serpentinus oculus in corde columbino.—Even to this day, the witnesses of Christ are charged with sedition and heresy.—*Quesnel:* A minister must not be afraid to tell the truth even to kings.—What comfort in persecutions, that we suffer for Christ's sake!

Heubner.—In a certain sense, this applies to all Christians: they are in this world as sheep in the midst of wolves.—The people of God ever cherish kindly, trustful, and affectionate feelings; but are met on every side by malice.—Christians who are innocently condemned by worldly tribunals, may feel themselves infinitely superior to them: time shall be, when they will be the judges of their accusers.—*God often so disposes it, that preachers of righteousness, who otherwise would not have access to princes, should be brought before them in bonds.*

5. *Carelessness about their Defence.* (VERS. 19, 20.)

19 But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. 20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

CRITICAL NOTES.

How or what. The form and the substance; πῶς ἢ τί.—We might have expected that the latter would have been first mentioned; but, in planning an address, the first care is always about the form.

DOCTRINAL REFLECTIONS.

1. In captivity, a person would naturally feel anxious how to defend himself, especially if he were to appear before the great, the learned, or the powerful of this world. The desire to speak well would be all the stronger, that they were deeply conscious of their in-

nocence, and hence felt no concern on that point. "But Christ knew better than any other how studied eloquence restrains and obstructs, perhaps even suppresses, the warm outpourings of the heart; how anxiety to hit upon the right word may suppress the faith from which alone that right word can flow; and how deep spiritual life quickens and calls into being appropriate exercises of the mind, so that, in every situation of life, we shall find both the right thought and the right expression." Compare, as an illustrative instance, the speeches of Paul and Tertullus in Acts xxiv.

2. *It shall be given you.*—This is further explained by, "*for it is not ye that speak, but the Spirit of your Father.*" The contrast is absolute, and so is the doctrine of inspiration which results from it. All personal anxiety must disappear in the anticipation of the Spirit of the Father, who overrules all the events of life, and can not only fill His people with joy and peace, but elevate them to moral heroism. But when we say that *all self* and self-seeking are completely to cease, we do not mean that our intellectual faculties are to give place to some extraordinary influence from without, but only that they are to be set free from all lower motives, and to be spiritually raised and quickened. Hence the inspiration promised will be of a moral rather than of a psychical character.* For the removal of all selfishness and self-seeking implies, at the same time, the full development of the deepest spiritual motives and views. The Lord presents these future events as immediately impending, because the conduct of the disciples, when imprisoned, depends on their general relationship to the Father, which had already commenced at that time. Comp. also Calvin's reply to the confessors of the Gospel imprisoned at Paris, in Henry's Calvin i. 467.

3. The inference of the inspiration of Scripture, derived from this and similar passages, is quite legitimate. Only, that the great point in inspiration is the τί, to which the πῶς is quite subordinate. Hence, in the promise given, we read only of the τί, not of the πῶς. Similarly, the promise is simply δοθήσεται τί λαλήσετε, not λαλήσητε.

HOMILETICAL HINTS.

The prohibition of carefulness about answering before councils, in its relation to the general prohibition of carefulness, Matt. vi. 34. —Carefulness may reappear, even in the Christian life, in the guise of piety, or in that of official zeal.—Take no thought for the *how* and the *what*, and the *what* shall supply the *how*.—Carefulness

about rhetorical ornaments, in its dangers: 1. It springs from anxiety, and *restrains* the spiritual life; 2. it manifests itself by excitement, and introduces spurious elements into the Christian life; 3. it leads to weariness or self-seeking, and destroys the spiritual life.—The putting aside of every false preparation, as giving place to true preparation: prayer, meditation, and inward conflict (oratio, meditatio, tentatio).—It shall be given you what ye shall speak.—*For it is not you*, etc. 1. An instruction as to the inspiration of the word by the Spirit of God; 2. an admonition not to put in our own word; 3. a promise that the Lord will speak by us.—When the orator has wholly disappeared, the True Orator shall appear.

Heubner.—Consciousness of innocence, and of the goodness of the cause in which we are engaged, is the best defence.—A Christian will leave his defence to God.—A Christian must not shape his own course, but leave himself to the guidance of God; there should always be quietness and Sabbath-rest in his soul.—The Holy Ghost the Comforter of the simple.—Proper sermons are they which are given by the Holy Ghost, not those which are artificially constructed.

6. *Severity of the impending Persecution, to the extent of breaking the bonds of Natural Relationship. Greatness of the Persecution, its measure, and glorious end.* (VERS. 21, 22.)

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. 22 And ye shall be hated of all men for My name's sake; but he that endureth to the end shall be saved.

CRITICAL NOTES.

1. *Ἐπαναστήσονται.*—The verb means insurrection in the strictest sense,—being in this case equally directed against parental authority and the Spirit of Christ. This inward rebellion leads to the corresponding outward sin of parricide, either by delivering up parents to the magistrates, or by inciting fanatical vengeance. Again, the brother and the father show their hatred to their brother or child by the *παραδιδόναι*, or delivering them up to death—a term which also implies treason and vileness.

2. *Ye shall be hated of all men.*—This strong expression (though without the article) indicates the generality of the hatred towards Christ. It will spread over the world like an infectious fever, or a pestilence, and furnish the material with which, on any given occasion, the fire of persecution may be lit up.

3. *For My name's sake; i. e.*, purely on account of their Christian profession, and not on account of the personal blemishes and errors which may mingle with it.

4. *But he that endureth*—viz., faithful to his profession—*to the end.*—To the individual, the end is martyrdom by death, or else deliverance; to the Church as a whole, the end is the complete victory of its distinctive confession of Christ over the hatred of the world. In both these respects sufferings shall have an end. There are different interpretations of the expression εἰς τέλος (the end of these sufferings; of life; the destruction of Jerusalem, etc.).—Shall be saved. Here *very* emphatically, absolutely σώζεσθαι. The end of this way is salvation (Luke xxi. 19), while every side-path leads to destruction.

DOCTRINAL REFLECTIONS.

Christianity is based on a new spiritual relationship, and its effects—of love or of hatred—are much stronger and wider than the bonds which connect human society. Hence hatred of the Gospel will be sufficient to break through all the sacred bonds of nature. But even this fearful outburst must not shake the confidence of believers in the holy Name which they profess. It only serves to convince them of the depth of human corruption. Through the name of Christ they shall ultimately succeed in transforming the natural bonds which connect man to man, and by the love of Christ shall they overcome the hatred of the world. Not that Christianity itself endangers the bonds of natural relationship, but that it becomes the innocent occasion of such hatred. But here also the name of Christ shall prevail, and a higher bond of unity shall bind together His own.

HOMILETICAL HINTS.

Hatred of Christ is necessarily murderous in its character,—1. because Christ is life; 2. because sin is real death.—The two great forms in which hatred of Christ appears, are betrayal and rebellion.—Profession of Christ revealing the deep ruin of the world, as apparent in their hatred of Jesus and His people.—The hatred and persecution of the Gospel an evidence of its power and loftiness.—Fanaticism in its relation to faith: 1. It dissolves all the bonds of life and of love, but imputes the blame of it to faith; 2. it leads a man to acts of betrayal, of rebellion, and of murder, while he imagines that he is offering sacrifices acceptable to God; 3. it

institutes a community of hatred in opposition to the community of love, and treats the fire of hell as if it were sacred; 4. it appears in the guise of religion, but for the purpose of banishing Christ and His Gospel from the earth.—Final preservation in Christ, despite the enmity of the world. 1. The family and friendship shall be preserved, though dissolved in various ways; 2. humanity, despite its enmity; 3. our own life, although we surrender it.—But he that endureth to the end shall be saved.—Faithfulness to the Lord the condition of safety.

Starcke.—There is no hatred in the world so great as that against Christ and His members.—The world imputes every evil to Christians, although itself is the sole cause of it.—God has put enmity between the seed of the woman and the seed of the serpent. *Majus.*—The crown of life, Rev. ii. 10; James i. 12.—*Lisko:* In measure as these sufferings are painful, the reward is glorious. 1. The sufferings: *a.* persecution by our nearest relatives; *b.* general hatred. 2. The reward: deliverance, blessedness.—*Heubner:* It is evidence of highest love to renounce love for the sake of Christ.

7. *Flight in Persecution, the means of spreading Christianity. First admonition and comfort.* (VER. 23.)

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

CRITICAL NOTES.

1. *For verily,* ἀμὴν γάρ.—The γάρ here is of the greatest importance. The flight of an Apostle from a city where general persecution had arisen, was in reality not flight, but removal to a larger sphere of usefulness. This duty may be deduced from the fundamental principle formerly enjoined, of turning away from those who were hardened, and addressing themselves to those who were impressible: "Shake off the dust of your feet." But, on the other hand, this alone must be the motive for their flight. Subordinate considerations (such as employment, home, etc.) must not retain, nor fear of suffering drive them away. Their flight must be determined by concern for the best means of spreading the name of Christ, that so the natural instinct of self-preservation may be transformed into a spiritual principle.

2. *Ye shall not have gone over,* ended, finished, οὐ μὴ τελέσητε.—Scarcely equivalent to, "Ye shall not have been in all the cities."

Meyer.—"Bring them to Christian perfection" (Maldonatus, Hofmann, etc.). The expression implies an active finishing of their mission. Hence the interpretation of Meyer is too narrow; that of Maldonatus, too wide. The meaning is: ye shall have abundant room for your labours.

3. *Shall have come*, ἔλθῃ.—1. Until the victory of the cause of Christ (Baumgarten-Crusius); 2. to the destruction of Jerusalem (Michaelis, etc.); 3. to the outpouring of the Holy Spirit (Calvin and others); 4. till help shall have been afforded by the Son of man (Chrysostom); 5. till the second coming of Christ (Meyer). But commentators forget that the Apostles only preceded Christ, and that this passage refers in the first place to that particular mission. Hence we explain it: till the Son of man shall overtake you. The expression is, however, also symbolical, and applies to the Church generally. In this sense, it points forward to the second coming of Christ; including at the same time the idea, that their apostolic labours in Judea would be cut short by the judgment impending upon Jerusalem.

DOCTRINAL REFLECTIONS

1. Having set before the disciples the sufferings and dangers of their work, the Lord now encourages and comforts them. The verse under consideration furnishes the first consolation. Their sufferings would be diminished from the higher obligation incumbent on them to spread the Gospel, whereby flight became a sacred duty.

2. "But what constitutes their highest comfort in this respect, is the promise, that the witnesses of Christ shall always find new spheres of labour, and that the Lord shall ever follow them, both with the baptism of the Spirit and of grace, and with that of fire and of judgment." The fundamental idea of this statement, so far as the kingdom of heaven is concerned, is, that the work of Christ shall not be completed by quiet and calm progress, until the last place and the last individual shall have been converted, but by great contests between light and darkness, and amid great catastrophes which shall usher in the judgment.

3. If it be asked, how this direction can be reconciled with the journey of Jesus to Jerusalem, where, as He knew, death awaited Him; we reply, that Christ left Galilee, where, from the hostility of the Jewish priesthood, every door was shut against Him, and went to Jerusalem, where a multitude was prepared to receive Him. In His care for the people, the Messiah readily encountered

every danger, which, indeed, required to be met in the accomplishment of His work. He went to keep the feast at Jerusalem, in order to seek the lost sheep of the house of Israel in the midst of wolves. This may serve to furnish a rule and a precedent for our conduct under persecution. If we are bound by promise, by duty, by our ministry, or by the prospect of carrying out our calling, we must not flee from danger, nay, if necessary, go to meet it. But if these very motives point beyond the reach of danger, it is our duty to flee. To labour, is the object; to suffer, only the means towards it. It was an error of the Montanists to regard the obligation to suffer as paramount to that of working. Thus Tertullian disapproved of flight under any circumstances, and regarded this commandment as only local and temporary. In this respect, however, the Apostle Paul, and, at later periods, St Athanasius, Luther, and Calvin, may serve as our models.

HOMILETICAL HINTS.

In how far flight in persecution is not only lawful, but duty.—When a Christian has to fly with his Master, he may likewise fly by himself.—Holy flight: 1. Its motive; 2. its conduct; 3. its aim.—All Christianity a flight, to the end of the world: 1. From city to city; 2. from country to country; 3. from world to world (from the old to the new).—Flight an act of faith: 1. An act of wisdom; 2. an act of sparing love; 3. an act of faithfulness; 4. an act of enduring hope.—The flight of the Church, its spread.—The flight of the fearful, and that of the courageous.—When the disciples are expelled from a place, they are succeeded by the judgments of the Lord.—The witnesses of Christ shall never want new spheres of usefulness, if they leave at the right time such as have been closed to their labours.—Whether to stay or to go, must in every instance be learned from the Lord.—Whithersoever we go with the Gospel, Christ will follow us.—The labourers of Christ shall neither want a field nor a blessing, till the Lord comes.

8. *Christ has suffered Persecution before His disciples, and they only suffer along with Him. Second admonition and comfort.* (VERS. 24, 25.)

24 The disciple is not above his master, nor the servant above his lord. 25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the Master of the house Beelzebub, how much more shall they call them of His household?

CRITICAL NOTES.

1. *The disciple is not.*—A proverb. See the corresponding passages from rabbinical writings in Schöttgen.

2. *This is enough for the disciple, in order that he may be, etc.; i.e.*, the subordination of the disciple to his master implies that he must share his fate. The same remark applies to the servant in reference to his lord. So Meyer, against the common explanation of the word *ἵνα* in this passage.

3. *Βεελζεβούλ.*—The Syrian Codd., the Itala, the Vulgate, and the Latin Fathers have Beelzebub. This, then, may be regarded as the first explanation of the term—as equivalent to בַּעַל זְבוּב (2 Kings i. 2), the *fly-god.* The second explanation is furnished by Winer as follows: "By a Jewish pun, this name was, by the change of a letter, converted into בַּעַל זְבוּל (בְּעַל, Chaldee), *i.e., dominus stercoris,* in a manner analogous to that in which *Συχέμ* was turned into *Συχάρ.*" Accordingly, Lightfoot, Buxtorf, and most modern critics explain it as the name of Satan, being the prince of all impurity. A third interpretation renders זְבוּל by habitation, and Beelzebub by *dominus domicilii.* This means,—*a.* according to Gusset, Michaelis, and Meyer: lord of the kingdom of darkness, where the evil spirits dwell; *b.* according to Paulus: lord of Tartarus; *c.* according to Jahn: prince of the power of the air (Eph. ii. 2); according to Movers: Saturn as holding a castle in the seventh heaven. With reference to the first interpretation, it is enough to say, that most of the readings are opposed to the form *Beelzebub.* It is evidently an exegetical explanation of the name Beelzebul from Beelzebub, the god of the Philistines, to whom the chasing away of flies was imputed.—Against the second explanation it is urged, that the word for mud or dirt is זְבֶל, not זְבוּל. Winer, indeed, suggests that uncommon forms are occasionally used in a play upon words. Still, they must have some warrant in the use of the language. Besides, Meyer rightly calls attention to the fact, that the word *Βεελζεβούλ* bears reference to the expression *οἰκοδεσπότης,* which Christ had here chosen. Hence, "lord of the habitation." Perhaps, then, this designation of Satan may refer to the habitation of demons in the possessed. The parallel passage in Matt. xii., where the Pharisees say (ver. 24), "This fellow doth not cast out devils but by Beelzebul, the prince of the devils," seems in favour of this view. The Lord Himself afterwards characterizes the rule of the demons over the possessed under the biblical expression of "dwellers in a house"

(vers. 25, 29; and especially ver. 45, "They enter in and *dwell* there"). If this be the correct interpretation of the term, it will also explain how it does not otherwise occur in Jewish writings. The enemies of the Lord charged Him with casting out devils through the prince of the devils, whom they in derision called Beelzebul. Jesus comments upon this in the following manner: The Pharisees designate as the prince of the devilish possession the Master of the house, who rightfully claims the heart of man as His dwelling (xii. 29), and casts out the usurper, who occasionally performed cures of demoniacs for the purpose of blinding his victims. Hence the expression Beelzebul would refer only to the prince of devils who take possession of men on earth, not to the prince of evil spirits generally. Christ paraphrased the fact, that they stigmatized Him as acting under the inspiration of Beelzebul, by saying that He had been called Beelzebul because His enemies asserted that Satan had virtually devolved on Him the supremacy over demons. The expression is used in a sense similar to that in which the terms Satan and Antichrist occur in 2 Thess. ii. This may serve as a sufficient answer to those who ask, When the Jews had called Christ Beelzebul. Similarly, it explains the inference drawn by the Lord: "*How much more them of His household?*" If the Jews had designated Christ as the prince of devils absolutely, that name could not have been applied to His household. But if they meant that He was the author and patron of demoniac possession, they might apply this even more boldly to His Apostles. Undoubtedly, however, the term bears also some reference to the god of the Philistines. Perhaps the connection may be traced in the following manner: As Beelzebub was supposed to banish, but also to bring, the plague of flies, so Jesus was accused of expelling demons, while in reality He gave them possession over man.

DOCTRINAL REFLECTIONS.

Christ, the Lord of the kingdom of heaven, who sends the Holy Ghost, the rightful Master of the human heart, is characterized by His enemies as prince of the kingdom of darkness, acting under the inspiration of Satan, the chief of the demons, or as Antichrist. Similarly, the disciples of Jesus cannot expect other than that their activity shall be characterized as demoniacal and antichristian.

HOMILETICAL HINTS.

The disciple is not above his Master.—This the watchword of Christ's faithful witnesses. 1. As to their conduct. They are subordinate in everything to Christ. 2. In their sufferings. Every true disciple must be willing to share the rejection of his Master.—The disciple is not above his Master, nor the servant above his Lord. This is sufficient comfort when misunderstood or misrepresented. 1. As a disciple, he feels that if the Master's work has been calumniated, he need expect no better; 2. as a servant, he feels that if the Lord of the house was stigmatized as a destroyer, he need not wonder if his service in the Church or to individuals is traduced. —It is a sad, yet an effectual, consolation to the witnesses of Christ when they are calumniated, that their Lord and Master was called Beelzebub.—Christ passes through the blasphemies of His enemies unharmed, as through a mist; let His people follow Him joyously. —Satan condemning himself even when he blasphemes. He must, 1. call that devilish which is divine; 2. he must represent as divine what is devilish.

Starcke.—What comfort and honour, that Christ is the Master of the house, and His people its members!—Cramer: Ministers must, in the discharge of their office, have regard to God and the truth of the Gospel, not to the threats of men.

Heubner.—The example of Christ is the most blessed encouragement.

9. *Holy boldness and candour the duty of the disciples, based on holy watchfulness, and on confidence in their safety, under the sovereign protection of God. Third and fourth admonition and comfort.* (VERS. 26–31.)

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. 27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the house-tops. 28 And fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell. 29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. 30 But the very hairs of your head are all numbered. 31 Fear ye not therefore, ye are of more value than many sparrows.

CRITICAL NOTES.

1. *Fear them not therefore.*—Because every calumny of their faith was in the first place directed against their Master, who will

set everything in its true light. Confidence in His *παρουσία* is to form the ground of their perfect *παῤῥησία*. All the wicked secrets of their opponents shall be brought to light; it would, therefore, be most unbecoming if they were to spread privately the most precious of all secrets, as if it had been some dangerous mystery.

2. *For there is nothing covered.*—These two proverbial sayings or principles are apparently intended to supplement each other. The first of them refers probably to *the dealings of God.* He covers and He reveals. The second refers to the *conduct of man* in connection with the dealings of God. Men hide and conceal the truth, but it will be discovered, known, and acknowledged. The appearing of Christ will place everything in its proper light, Matt. xxv. 31; Eph. v. 13; 1 Cor. iv. 5.

3. *What I tell you.*—This seems to imply that the Lord recommended to His disciples to proceed more openly in their teaching than He had done. But this was the fundamental principle of the development of His revelation. His work was to be established in His disciples before it could be established in the world. Revelation had to receive its final completion in secret, among the despised community of the cross, before it could be presented in its fulness to the world.—*Upon the house-tops.* The roofs were flat, so that it was possible to converse from one house-top to another, or into the street. A figurative expression for the most public declaration.

4. *Which kill the body.*—This *παῤῥησία* may indeed occasion their death. But they should neither fear death nor those who kill. They kill only the body. In other words, the hope of the great appearing of Christ, which shall make everything manifest, must raise them also above the grave.

5. *Both soul and body.*—Stier (and we, in another work) applied this to Satan, while most commentators refer it to God. The former interpretation is supported on the following grounds: 1. Because the *same kind* of fear which is felt towards those who kill the body cannot be cherished in reference to God. But this is to overlook that the expression used in the one case is *φοβεῖσθε ἀπό*, and in the other, *φοβήθητε τόν*. The word *φοβεῖν* may also be used in reference to proper fear, while the use of the Aorist (implying the continuation of a fear already cherished), as also the accusative instead of *ἀπό*, are in favour of this view. 2. Because the idea of destruction of body and soul seems rather to apply to Satan. But the great enemy does not destroy soul and body *in hell*, where he and condemned souls are punished, but *before* that time, and for the pur-

pose of having them consigned to hell. The judgment of Gehenna is not administered by Satan. 3. Because of the expression ἀπόλλυμι, which in other places refers to noxious destruction, or to laying waste, and the name of Ἀπολλύων, "who dwells in the place of destruction." However, the text does not bear, Fear the destroyer, but, Fear Him who is *able* to destroy, which could only refer to God. Finally, from the parallel passage in Luke xii. 5, "Fear Him which hath power to cast into hell," we at once conclude that this fear can only apply to the Almighty. Satan works that sinful fear of death which is the bondage from which we can only be delivered by a higher and holier fear—that of God (Heb. ii. 14).

6. *Two sparrows.*—The word properly signifies little birds generally; here, in the more definite sense, sparrows.—*Farthing,* ἀσσάριον, the tenth part of a drachm, or a Roman denar, afterwards valued still lower; indicating the smallest coin.—*One of them shall not fall to the ground.* To pourtray sudden death, the bird falling to the ground, struck by a stone or an arrow. Irenæus and Chrysostom refer it to the snare of the bird-catcher; but this would scarcely be so applicable.

7. *But the very hairs.*—Indicating the most special providence, and the most absolute preservation. The hair as the natural ornament of the head. No part of our life, of what characterizes or adorns it, shall be lost.

DOCTRINAL REFLECTIONS.

1. The disciples must bear in mind that the Gospel of Jesus is destined to become a revelation for all nations. They are to form a Church, and not a secret association, or party, or school, or political fraternity. The contrast between the secrecy which the Lord employed in teaching them, and the publicity with which they were to come forward, indicates the law according to which revelation was ever to develop and break forth more clearly and openly, and points far beyond the mission then entrusted to them.

2. *They which kill the body.*—1. Psychology: body and soul; 2. doctrine of immortality; 3. eschatology: the kingdom of Christ belongs pre-eminently to the other world, beyond death and the grave. Mark also the contrast between *killing* the body and *destroying* body and soul. The soul cannot be annihilated. Lastly, it also implies the doctrine of the resurrection of the body. The bodies of the lost shall suffer with their souls in hell.

3. Not a hair of your head shall perish without your Father, far less your head itself.—An expression implying their complete safety.—"Of more value than many sparrows." This depends upon the διαφέρειν, and is intended to indicate the infinite superiority of the disciples over irrational creatures. The climax is as follows:—The humblest of God's creatures have their value in His sight: how much more human beings! Especially Christians; but, above all, the witnesses of Jesus.

HOMILETICAL HINTS.

The address of the Lord to His people: *Fear not.* 1. The fear from which we are delivered (of revilers and of murderers, or of the loss of honour and of life); 2. the fear by which we are delivered (Fear Him who is able, etc.); 3. the spiritual grounds for being fearless (confidence in the great revelation of Christ, consciousness of our immortality and of our complete safety in the hands of God); 4. the blessed effect of such fearlessness—boldness and joy in bearing witness for Jesus.—With the manifestation of Christ's righteousness, everything else must become manifest.—When God makes known what is hid, men can no longer succeed in concealing it.—The impending great revelation in its twofold effects: 1. As giving perfect comfort to the disciples; 2. as the greatest terror to careless souls.—Holy and spiritual fear will set us free from all carnal fear.—A right sense of our immortality consists in the feeling that we are perfectly safe in the keeping of our Father.—The price of articles in the market an emblem of the high price which God attaches to life.—Money, or the price which men attach, a symbol of the value which God sets.—Are not two sparrows sold for a farthing? or, the birds of the air a sermon to us, both in death and in life.—God cares for all living, after its own kind: 1. According to its life (the Living One cares for the living, the God of providence for every individual, the sympathising Saviour pities every one); 2. according to its peculiar *mode of life* (for His creatures in His goodness, for persons in His love, for believers in His grace); 3. according to the *object of their lives* (Christ, for His own sake and for that of His people; Christians, for Christ's and their own sakes; and all creatures, for the sake of Christians and of the kingdom of God).—The very hairs of your head are all numbered; or, the complete safety of Christians in the keeping of their Father: 1. Their whole life, with all that characterizes and adorns it, is safe; 2. they lose their earthly life, only to gain a higher; 3. their

life, with all its gain, is bestowed on them by their Father in heaven.

Starcke.—Those who fear to proclaim the whole truth are false teachers, and neither cold nor hot.—Quesnel: It is sinful to withhold the word of God from the poor.—Cramer: Human fear must be overcome by the fear of God.—Eternal death is the only evil which really deserves to be feared.—Quesnel: It is a sign of great blindness to allow our souls to be destroyed.—The contemplation of the providence of God a powerful means for overcoming the fear of man.—What infinite value attaches to a soul for which Jesus has shed His blood!

Heubner.—Nothing in the life of His people is of small importance before God.—Infinite value of an immortal soul.

10. *Confession and Denial; history of the kingdom of God, and judgment of the world. Fifth admonition and comfort.* (VERS. 32, 33.)

32 Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven. 33 But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven.

CRITICAL NOTE.

Whosoever therefore shall confess Me; ὁμολογήσει ἐν ἐμοί.—Properly, whosoever shall confess *in Me.* "This corresponds with the idea of *ἐν Χριστῷ εἶναι.*" So also in Luke xii. 8.

DOCTRINAL REFLECTIONS.

1. Every genuine and earnest *testimony* about Christ is a *confession,* while every unchristian deed is a denial, of Jesus. "The world, in its indifference and hesitation between heaven and hell—or, rather, in its antagonism to God, under the pretence of morality—condemns only two things: secular crimes and heavenly virtues, or the manifestations of faith; nay, the latter incur its special ire, as it considers them the worst of crimes. Hence our testimony for Christ must always be in face of the opposition of the world, which readily seizes upon it and treats it as a crime; thus converting our profession into a confession." Let it, however, be also remembered, that every genuine confession is not merely concerning Christ, but *in Christ*—concerning all revelation, and concerning the new state of matters which this revelation is designed to inaugurate.

2. This confession of Christ on the part of His people indicates

the contrast between the import of the judgment of the world and the cause of Christ. On the other hand, the confession of His people on the part of Christ before the Father, marks the contrast between the humble estate of Christians here, and the glory to which they are called. In both instances, the contrast is infinite; but it is the faith of His people on the one hand, and the love of the Saviour on the other, which influences the confession.—Again: Denial on the part of Christ, implies denial of the kingdom of heaven, of love, and of life. Accordingly, this virtually implies the judgment. Substantially, it is equivalent to the verdict, "I never knew you," Matt. vii. 23; only with increased intensity, since it applies to His messengers and witnesses, who were specially commissioned to make confession of Him. Any Christian element in such persons shall be utterly ignored, since it had not led to that true confession which is the victory over the world. They are unregenerate, and hence remain unacknowledged.

HOMILETICAL HINTS.

The glorious presence of God in Christ, the ground on which Christians are called to make confession: 1. It is a revelation which brings everything to light, and hence fills the Christian with joy in the word; 2. by it the whole life of believers is preserved and completed; accordingly, they are also encouraged wholly to own Jesus.—The kingdom of God and the Christian life as summed up in the word *confessing*: 1. Our course here may be summed up as either a confession or a denial of Christ; 2. so also the judgment to come,—it is either a confession or a denial on the part of Christ. —As Christ is to us before men, so shall we be to Him before His Father in heaven.—Unutterable cowardice and vileness of the man who attaches greater value to the judgment of men, than to that of our Father in heaven.—A genuine confession is a confession both *in* the Lord and *of* the Lord.—A genuine confession must be in accordance with what we confess: 1. It is an outward manifestation which must also increasingly appear in the life; 2. it is a life which ever proves a manifestation of the faithfulness of God.—The administration of God will be sealed and confirmed by this, that Christ shall confess His own before His Father.—The great promise attaching to Christian faithfulness.

Starcke.—Christ is not only denied with the lips, but also by an ungodly life.—Zeisius: Woe to all apostates.

Heubner.—The judgment of Christ alone is decisive.

11. *Christ come to send into the old world, not peace, but a sword, because He sends, in His love, absolute peace and eternal life. Sixth admonition and consolation.* (VERS. 34–39.)

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword. 35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. 36 And a man's foes shall be they of his own household. 37 He that loveth father or mother more than Me, is not worthy of Me; and he that loveth son or daughter more than Me, is not worthy of Me. 38 And he that taketh not his cross, and followeth after Me, is not worthy of Me. 39 He that findeth his life shall lose it; and he that loseth his life for My sake shall find it.

CRITICAL NOTES.

1. *I came not to send peace.*—At first sight, this statement seems to contravene the angelic hymn, Luke ii. 14. *Meyer:* "This is not merely a rhetorical expression, but Jesus really states an *object*, although not the *final object*, of His advent; since He clearly realized the hostile opposition which was unavoidable during the transition from the old to the new state of matters, and which, in the execution of His Messianic office, He must therefore have willed." So far well; but the expression itself must have rendered any misunderstanding impossible. Hence *βαλεῖν* is so chosen, that it does not apply merely to *μάχαιραν*. Wetstein erroneously regards it as equivalent to sowing. It evidently implies sudden action; probably also throwing, casting in. It therefore accords with the expression *ἐπὶ τὴν γῆν*, and implies something quite different from *ἐπὶ γῆς εἰρήνη*. Luke (xii. 51) uses the expression *δοῦναι ἐν τῇ γῇ*, and accordingly does not employ the word *βάλλειν*, which, however, occurs in ver. 49: *πῦρ ἦλθον βαλεῖν εἰς τὴν γῆν*. By the term "earth," we are to understand the ancient and established theocratic and political order of things, John iii. 31; Rev. xiii. 11. To it Christ could not bring peace, but a sword, *i.e.*, a contest, though only in order to establish His kingdom of peace. The kingdom of God on earth can only be established by the destruction of the old man, of the old world, and of the old earth, with their characteristic principles.

2. *For I am come.*—Not a mere repetition of ver. 21, but the reverse of the picture there given. The terms, *διχάσαι κατά*, indicate a direct influence from the Lord; hence the son, the daughter, and the daughter-in-law, are here the representatives of Christ.

Critics have not inaptly suggested, that these special terms have been selected, because the younger members and the female portion of households were commonly the first to embrace the Gospel. There is also an evident reference here to Micah vii. 6, although in a modified and free manner. Stier calls attention to the fact, that according to the predictions of Micah, war and the sorrows of the daughter of Zion were to usher in the kingdom of peace. "The best and most precious peace on earth, as well as the ground of every other, is domestic peace and family concord. But so long as it rests on a false foundation, it will necessarily be broken up by the introduction of the peace of Christ." For kindred rabbinical sayings, see Meyer and Schöttgen, p. 105.

3. *He that taketh not his cross*, λαμβάνει, freely taketh it; referring to the Roman custom, by which the Cruciarii were obliged to carry their cross (xxvii. 32).—A figurative expression, containing a prophetic reference to the decease of Christ; no doubt purposely chosen, in order to prepare the disciples for that fearful prospect. That the Lord anticipated this consummation at an early period, appears from John iii. 14.

4. *He that findeth his life.*—De Wette: "ψυχή means here, in alternate clauses, the life of the body and eternal life, or the salvation of the soul." He that finds, or gains, his earthly life, preserving it by unfaithfulness, shall lose the life of his life. But he that loses it by faithfulness, shall find eternal life. In connection with this distinction, however, we must remember that the Lord always only speaks of one true kind of life. Hence the finding or preserving of life in the first case, and the loss of it in the second, are only in appearance: Lastly, it seems to us quite incompatible to suppose, with Meyer, that this eternal life shall only be enjoyed at the second coming of Christ, or at the resurrection of the dead.

DOCTRINAL REFLECTIONS.

1. "These verses contain a cycle of ideas which had never before been uttered by mortal. All the former prophetic expectations concerning the kingdom of God are here presented to our view as supersensuous, future, and heavenly,—quite in accordance with the predictions of inspired seers, yet expressed in a manner so clear and decided, as to distinguish them from all previous utterances. This, then, is the great barrier cast by the Lord in the way of all who would construct the kingdom of peace in this world from

worldly elements,—beginning with the Jews, whose folly is here exposed, and ending with the thoughtless builders of the last time." Stier.

2. "The Lord makes an onslaught upon the corruptions of the world with the holy sword of His word, allowing the world to employ the sword of persecution against Himself and His people." Comp. Jer. viii. 11, vi. 14; Micah iii. 5, 11; Ezek. xiii. 10, 16; 1 Pet. iv. 4. This passage may also serve to throw light on the charge brought against Protestantism, as if it had served to divide nations, and led to civil wars.

3. The Lord makes on this occasion the first allusion to His death on the cross. On the gracious preparation of His disciples, comp. the Leben Jesu ii. 2, p. 723.

4. The declaration of the Saviour, that he that findeth his life shall lose it, etc., holds true both historically and spiritually. That species of egotism which ever seeks to preserve its life, and constantly aims after its own, shall find death; while faith, with its devotion and self-sacrifice, is crowned by life.

HOMILETICAL HINTS.

Dangerous delusion, as if Christ had brought a delusive peace to the delusions of the ancient world. 1. Character of this delusion,—*a. historically:* the ancient and more recent chiliastic views, as appearing in ecclesiastical and sectarian tendencies; *b. dogmatically:* it springs from an overestimate of ancient views and rites, from an underestimate of the Spirit of Christ, and from a false estimate of what is external, compared with what is internal. 2. Its pernicious effects. We lose Christ, the true Prince of Peace, to follow the standard of a false messiah. We lose true peace, and, with it, the prospect of that kingdom of peace which is yet to cover the whole world. Lastly, we surrender our hope in the great and glorious appearance of the Lord of peace.—The world in its unregenerate state is just like the old garment, upon which it were folly to put the new cloth of Christ's peace.—The lost estate of the world appears most distinctly in the false peace which it cherishes.—Christ sends a sword in order to send peace.—The sword of Christ, and the sword of the world; or, *suffering on the cross,* and *affixing to the cross.* —The family as the basis of every spiritual movement: 1. The basis of the kingdom of peace; 2. the battle-field of the spirit of peace; 3. the first manifestation of the kingdom of peace, or of the Church. —Christ's warfare infinitely preferable to the peace of the world.

1. The peace of the world springs from the rebellion and the warfare of hell; 2. the warfare of Christ ushers in the eternal kingdom of peace.—The sword of the Lord is true peace: 1. It proceeds from His peace; 2. it is wielded in the service of His peace; 3. it leads to His peace.—The claims of Christ are identical with those of God Himself (Ex. xx.).—The love of Christ in its relation to the love of the family. 1. Its *value: a.* It is higher than family love; *b.* it may even come into conflict with the latter, for, *c.* Christ sticketh closer than a brother; *d.* His love forms the basis of true family love; *e.* it gives an eternal and a spiritual character to the family relationship. 2. Its *claims:* He that loveth father or mother, etc. He is not worthy of Christ; for, *a.* he does despite to the highest love; *b.* he does not properly love even his own; *c.* he is lost to true love, which gives to man his real value.—Enlarged view. The love of Christ far above all earthly love.—The love of Christ may well claim from us the surrender of those we love, and of our own life also: 1. Explanation of this statement; 2. demonstration of it.—Spurious affection for our own, is in reality only disguised self-love.—Relation between the fifth and the first commandment: 1. The former is subordinate to the latter, because, 2. it springs from it, and 3. is fulfilled in it.—The first utterance of the Lord concerning His cross was when He summoned His disciples to share it with Him.—"He that findeth his life:" 1. The historical motto of Christianity; 2. the motto of the inner life; 3. the motto of every relationship of life, of every possession, enjoyment, or claim.

Starcke.—The blame rests not with Christ, the Prince of Peace, Isa. ix. 6; nor with the Gospel, Eph. vi. 15; but with the malice of man.—Zeisius: Christ the Wonderful, Prince of Peace, yet disturber of peace.—Satan and his children the real cause of all disturbances in the world.—*Quesnel:* Our nearest friends are oftentimes the greatest enemies of our salvation.—Natural affection is proper in its own place, but it must not occupy the first rank.—Ever let us assign to God the highest place, as the first commandment enjoins. Amandus est genitor, sed præponendus est creator. August.—Christo nihil præponere debemus, quoniam et ille nihil nobis præposuit. Cyprian.—To deny what is earthly, forms a great part in the divine life.—We cannot love Christ if we cherish the love of the world.—Our closest relationships often lead aside from the highest good; hence they must be abnegated.—Every Christian must bear the cross.—To love oneself inordinately, is in reality to

hate oneself.—Loss for the sake of Christ is true gain.—Death for the sake of Christ is true life.

Heubner.—Christianity a declaration of war to the world, and yet a message of peace for the world.—Surrender of natural ties.—What does Christ offer in their stead? Heavenly, spiritual, and eternal connections.—How much of natural affection has been sacrificed upon the altar of Christ (but in this case, sacrificing is not surrendering, but sanctifying and giving up to God)!—Christ has displayed the greatest love towards us (1 John iv. 19).—To shepherds: Do you love the flock of Christ more than your own house? Deut. xxxiii. 9, 10.—False application of this declaration by monasticism.—No cross, no crown.—Without Christ, no true happiness.—Nothing is lost that is surrendered for Christ.

12. *Along with the cross of Christ, His servants bring, not misery, but the highest happiness into the world. They who receive them, receive Christ and God Himself, and their reward is from Him. Seventh admonition and consolation.* (VERS. 40 to the end.)

40 He that receiveth you, receiveth Me; and he that receiveth Me, receiveth Him that sent Me. 41 He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward. 42 And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

CRITICAL NOTES.

1. *He that receiveth you.*—Such is the general principle. The explanation of de Wette—"your cause is Mine, and the cause of God"—does not exhaust its import. It implies, not merely that the disciples shall find welcome and succour, but also, that the cross which they bring with them shall be the well-spring of infinite blessing. This principle also embodies the two great features of salvation—it is to receive Christ and to receive God.

2. *He that receiveth a prophet.*—The special application and inference from the principle.—*In the name.* In rabbinical writings, לְשֵׁם. "With reference to that which the name implies" (Meyer). A prophet's reward; *i.e.*, such as a prophet receives, not such as he gives (Paulus).—*A righteous man; i.e.*, one who embodies prophecy in his faith and life. Evidently alluding to the righteousness of

faith.—*Unto one of these little ones.* With reference to the disciples. Fritzsche suggests, that they are so called because the Rabbins designated their disciples as קטנים. Meyer sees in it an allusion to their future low and despised condition. In our view, the expression refers on the one hand to the contrast between the disciples and Christ their Master, and to that between their low position in the world and their high place in the kingdom of heaven. A cup of cold water, or the smallest service of love.—*His reward; i.e.*, the reward meet and due to him.

3. On the result, and the work achieved by the Apostles, comp. Mark vi. 12, 13; Luke ix. 6.

DOCTRINAL REFLECTIONS.

1. The principle, He that receiveth you, etc., is closely connected with the fundamental principle of Christ's own mission into the world, John xx. 21. He was sent by the Father, and He in turn sends His Apostles. Accordingly, they who receive His Apostles, receive Him; and they who receive Him, receive God. "This not merely implies: it shall be considered as if he had received, etc.; but, that Christ really comes to us in and by His servants. I in them, and Thou in Me, John xvii. 23." Gerlach.

2. This principle is in perfect accordance with the fundamental relations of spiritual life. By means of spiritual susceptibility, man comes to share and enjoy spiritual fellowship, and thus both blessing and blessedness; or, the reward of him who communicates spiritual blessings. Receptive spirits enter into spiritual fellowship and enjoy spiritual community with productive spirits.

3. Even in the Sermon on the Mount, persecution for righteousness' sake had been declared identical with persecution for Christ's sake. Here also the term "righteous" evidently points to the righteousness of Christ, and that all the more distinctly, that even in a historical sense, Christ, as the Righteous One, formed the connecting link between the prophets and the Apostles.—Lastly, this promise implies a corresponding warning of impending judgment in case of resistance.

4. Extent and conditions of the authority of the Apostles.

HOMILETICAL HINTS.

The witnesses of Christ must not be afraid of the detrimental consequences which the message of peace brings, so far as this world is concerned.—A Christian may well invite others to share

the cross, since he invites them to share the crown.—Blessed misery which Christianity causes in the world.—He that receiveth you, etc.; or, the apostolic authority: 1. What important conditions attach to it; 2. how these conditions constitute its greatness.—How the greatness of Christ's servants appears and disappears: 1. It appears in their being ambassadors of the Spirit of Christ and of God; 2. it disappears before the Spirit, the Saviour, and the Father, whom they bring to those who receive them.—Susceptibility, or trustfulness, the bond of spiritual fellowship and spiritual communication between heaven and earth.—Those who are susceptible obtain the reward of Heaven's messengers whom they receive, and that in ascending line: 1. The reward of a prophet; 2. the reward of a righteous man; 3. the fullest reward of a righteous man in the reward of all the Apostles.—Faith in the Righteous One: the righteousness of faith.—Even the smallest service of love may obtain the richest reward, if, in doing it to the Lord's people, we devote it to the Lord Himself.—If it is intended as evidence of our having received the Lord.

Starcke.—Luke x. 16; John xiii. 20.—*Cramer:* He that receives the servants of God, receives God Himself into his house.—The more lowly in outward appearance the messenger who is received, the greater the faith which sees Christ in him and looks only to the Lord. Matt. xxv. 31.—*Osiander:* It shall be well both in time and eternity with him who promotes the Christian ministry and schools, and who does good to believers.

Heubner.—The spirit of faith and of love transforms every work, and surrounds even the meanest with a halo of glory.—God leaves not the smallest deed of love unrewarded.

General Survey.—The whole chapter. Homily on the apostolic mission of the disciples of Jesus: *a.* Their mission, and their preparation for it by the Lord; *b.* the goal, and the order of their journey; *c.* their freedom from care, and their sustenance; *d.* their stay, and their further progress; *e.* their sufferings; *f.* their encouragements and consolations.—Lectures on smaller portions: The Apostles and their mission (vers. 1–10).—The world in its bearing towards the Apostles (vers. 11–22).—Admonitions and consolations of the Lord, to stir us up to faithfulness in our work of bearing witness to the Christian faith (vers. 23–42).

B. CHRIST MANIFESTING HIMSELF AS THE KING, BY CLEARLY BRINGING OUT THE FACT, THAT HE HAS NOT BEEN OWNED AS PROPHET, AND BY MANIFESTING HIS ROYAL DIGNITY. (COMMENCEMENT OF THE GREAT CONFLICT BETWEEN CHRIST AND THE OLD THEOCRATIC WORLD, PREFIGURED BY THE DIFFICULTIES EXPERIENCED BY THE BAPTIST, AND BEGINNING WITH THE UNBELIEF MANIFESTED IN THE CITIES OF GALILEE.)

CHAPTER XI.

CONTENTS:—While Christ's blessed activity was bearing richest fruits, and during the course of His third journey, when passing along the shores of the Lake of Galilee, where His advent had been announced and prepared by His twelve Apostles, the great conflict between Him and the old secularized theocracy commenced. Hitherto the attacks of the Pharisees and scribes on the Lord had been at least isolated. But now commenced a series of contradictions, springing from opposition avowed, and on principle, and incited by the chiefs of the party at Jerusalem. The contest opens with the serious circumstance, that even John, the Baptist and forerunner of the Lord, seems for a moment in danger of being offended in Him. Christ feels, however, so certain of His victory over John, that immediately after replying to his inquiry, He publicly claims him as His associate and precursor. All the more, therefore, does He lay it to the charge of His cotemporaries, that they had disbelieved both John and Himself. The hopeless captivity of John was sufficient evidence that the people had given him up; while the unbelief of the cities of Galilee formed a sufficiently plain indication that they were also ready to surrender the Lord. It is characteristic of the practical spirit of Matthew, that he records on this occasion the sentence of condemnation pronounced by the Lord upon these cities, which, in the actual course of events, was uttered at a later period, when Christ finally left Galilee. But this unbelief and opposition evoke, in all its depth and fulness, Christ's consciousness of His royal dignity, as it appears in the concluding sentences of this chapter. In ch. xii. this conflict appears as one of principle,—the Pharisees meeting the Lord with the charge, that His disciples, and He Himself, broke the Sabbath, and obliging Him to withdraw from their machi-

nations against His life. At last, they come publicly forward with the accusation, which they had before spread in secret, that the Lord practised magic, was in league with Satan, and cast out devils by the prince of the devils. This daring accusation obliged the Lord publicly to rebuke and to warn them of blasphemy against the Holy Ghost. In return, they insist on some sign from heaven to verify His *Messianic claims*, which His disciples had published as a secret. The Lord Jesus points them to the token from the deep, the sign of the prophet Jonas—the type of His death on the cross, and to the impending judgment of becoming subject to the sway of demons, which awaited them after His decease. The opposition to Jesus was now so great and general, that even His mother and His brethren were, in their mistaken kindness, offended in Him, and attempted to withdraw Him from His enemies under a pretext,—a circumstance to which the Evangelist faintly alludes. In this context, the Evangelist records the seven parables concerning the kingdom of heaven (ch. xiii.), some of which had, however, been uttered at a former period. These parables also indicate the altered position of the Lord with reference to the people. He now requires to instruct them by parables in the kingdom of heaven. The offences still continue and increase. At the close of these parables, the Evangelist records, that the Lord was rejected even by His own city,—a circumstance which had occurred at an earlier period. Jesus then withdraws (though, chronologically, at an earlier period, see ch. xii.) from Herod Antipas, the ruler of Galilee, who had shortly before ordered the execution of John the Baptist, and betakes Himself to the eastern shore of the sea (ch. xiv.), where He spreads a table for the multitudes. On several subsequent occasions, He teaches on the western shore; the last two times to be opposed by the Pharisees, ch. xv. and xvi. Only in passing, and preparatory to His journey to Jerusalem, does He again visit His own country (ch. xvii. 22).

We have been obliged, in some measure, to anticipate the course of this history, in order to exhibit the series of conflicts between the Lord and the unbelieving people. But there is another and higher fact to which this chapter points. We see in it the royal consciousness of Jesus gradually unfolding and increasingly appearing. 1. Christ restores the wavering Baptist to the pristine confidence of

his faith. 2. He presents the Baptist to the people as Elijah, who, according to Malachi, was to precede the advent of the royal Angel of the Covenant. 3. He places him by His own side, as sharing that rejection which Himself had met from His people. 4. In His indignation on account of the unbelief of Galilee, He manifests His royal dignity by announcing the coming judgment. 5. This dignity He manifests still further by a grand hymn of praise to His Father, and by the revelation of His own majesty. 6. He graciously invites those who are weary and heavy laden to find rest in Him, in the kingdom of meekness, of patience, and of holy suffering.

1. *The Baptist wavers, but the Lord remains stedfast, and restores His wavering friend.* (VERS. 1–6.)

1 And it came to pass, when Jesus had made an end of commanding His twelve disciples, He departed thence, to teach and to preach in their cities. 2 Now, when John had heard in the prison the works of Christ, he sent two of his disciples, 3 And said unto Him, Art Thou He that should come, or do we look for another? 4 Jesus answered and said unto them, Go and show John again those things which ye do hear and see: 5 The blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the Gospel preached to them. 6 And blessed is he, whosoever shall not be offended in Me.

CRITICAL NOTES.

1. *Thence.*—From the place whence He had sent His disciples, somewhere to the south of Capernaum.

2. *To teach and to preach.*—It was during this journey that Jesus soon afterwards reached Magdala, where He was anointed by the woman who had been a sinner, and then Nain, where He raised the widow's son. During His onward course, a number of female disciples gathered around Him and ministered unto Him, Luke viii. 2.—On this occasion He was overtaken by the messengers of John, who had been committed to prison in the latter part of the autumn of the year 781. The journey closed with the appearance of Jesus at the festival of Purim in the year 782, after which the Baptist was executed.

3. *In their cities, αὐτῶν.*—Fritzsche (after Gerhard): In the cities where the Apostles had preached. To this Meyer objects, that Jesus followed immediately upon His disciples. But if the dis-

ciples had distributed themselves over the different cities which Jesus afterwards visited in succession, they must have been considerably in advance of Him. Meyer's own explanation—in the cities of those to whom He went—amounts to a mere tautology. Euthym. Zigabenus: the birth-places of the Apostles.

4. *In the prison.*—In the fortress of Machærus, Joseph. Ant. xviii. 5, 2.—The castle of Machærus, on the southern border of Peræa, towards Moabitis—probably the modern Mkaur—was, after Jerusalem, the strongest fortress of the Jews, being protected on all sides by deep valleys. It fell into the hands of the Romans after the destruction of Jerusalem (Joseph. de Bello Jud. vii. 6, 1).

5. *The works of Christ.*—Probably referring to His mode of working, and more especially to the events above recorded; notably, His gracious intercourse with publicans and sinners (ch. ix., etc.). —We recall to mind that the Baptist would obtain from his disciples the latest reports of the works of Christ.

6. *He sent.*—Following Codd. B.C.D., some critics have adopted the reading διά, instead of δύο, rendering it: he sent (a message) *by* his disciples. In that case, we might feel almost inclined to take πέμψας absolutely, and to connect διὰ τῶν, κ.τ.λ., with εἶπεν αὐτῷ. But this would scarcely give a good meaning: He sent and said unto Him by his disciples. Accordingly, whatever view we may take of the reading διά, we must join πέμψας with the words that follow.

7. *Art Thou He?*—Σύ is put first by way of emphasis.—Ὁ ἐρχόμενος, *that should come.* הַבָּא, a designation of the Messiah, which, according to Ps. xl. 8, would be peculiarly suitable at that time, and especially in the circumstances of the Baptist; comp. John i. 27.

8. Προσδοκῶμεν, in the Conjunctive, after the Vulgate, etc., and not in the Indicative. The old explanation of the passage (Origen, Chrysostom, etc.; Calvin, Beza, Melancthon, Stier), that John himself felt not any doubts, but that he sent this embassy to Jesus for the sake of his disciples, who doubted, is not supported by the text, and can only have originated in a desire to vindicate the Baptist, or else to obviate an objection against the doctrine of inspiration, since John had previously proclaimed that Jesus was the Messiah. But these critics ignore the fact, that if such were the case, John would have had recourse to the doubtful expedient of simulating difficulties which he had not felt,—which were to vin-

dicate his orthodoxy at the expense of his morality. Similarly do they ignore the history of the Old Testament saints, all of whom stumbled at some one of the great critical periods in their lives (Moses, David, Elijah, John). Specially striking here is the analogy between Elijah on Mount Horeb and his antitype John. But, on the other hand, we do not suppose (with Meyer, and many others, commencing even with Tertullian) that the Baptist had cherished any dogmatic doubt as to the Messiahship of Jesus. In our opinion, the two views must be combined,—that John, in the midst of his mental perplexities and trials, was offended by the kindly and gentle mode of Christ's activity (Paulus, Olshausen, Ebrard, and others), and that his embassy was designed to determine the Lord to manifest Himself openly as the Messiah, by some solemn act of judgment (Lightfoot, Hase, and others). Above all must we clearly realize the situation of the Baptist. During a long and dreary winter had he been imprisoned in the lonely fortress of Machærus. Meantime Herod Antipas was in the immediate neighbourhood, indulging in every kind of luxury; while Herodias, with whom he lived in adulterous connection, meditated vengeance upon the bold preacher who had denounced her sin. When preaching the baptism of the Spirit, John had also proclaimed the coming baptism of fire, or the impending judgment. At this period the disciples of the Baptist returned from their visit to Jesus, full of indignation, and reported to the captive and offended ascetic that Jesus accepted invitations to feasts with publicans and sinners. It was impossible for John to doubt either his own mission, or the vision he had seen. But he might doubt the conduct of the Lord, whom he had owned as Messiah. Hence his embassy. It was prompted by doubt and disappointment about Christ's conduct; by an inordinate desire for His more public manifestation; by an Elijah-like wrath on account of the corruptness of the court and world; by a desire himself to witness the manifestation of that kingdom of heaven which he had announced; above all, by ardent longing for a decisive word. But the faithfulness and strength of this friend of Jesus, in the midst of his weakness, appears even in the form of his message—straightforward and directly to Jesus. This characteristic is the earnest of his victory.

9. *The blind see.*—The evidence of the Messiah's working as given by the prophets, Isa. xxxv. 5, lxi. 1. The cleansing of lepers and raising the dead, Ezek. xxxvi. and xxxvii. Most commentators refer the expression "poor" to spiritual poverty; Meyer, to the

national misfortunes of Israel. The statement with reference to these poor must, of course, be taken in a limited sense; just as that about the blind, the lame, etc.,—to all of whom it only applied on condition of their susceptibility to the influence of Christ.

DOCTRINAL REFLECTIONS.

1. "As the representative of the law, the prophet is another Moses: he may call for lightning, for thunder, or for fire from heaven. As messenger of the Gospel, the prophet is only a precursor of Christ; and hence has not attained the full height of Christianity, especially in regard to patience under suffering. In this respect it holds true that the least in the kingdom of heaven is greater than he."—From the inquiry of the Baptist—Do we wait for another?—we learn the extent of his temptation. In the case of Israel, this query has, alas! been answered affirmatively, and they wait for "another," to their own condemnation. But with John the difficulty arose from the knowledge that Messiah would also appear as Judge. And although he could not be ignorant of the difference between the suffering and the glorified Messiah, yet he was not aware of the distance intervening between the advent of the one and of the other; and his impatience was all the greater that he did not even see the Messiah suffering, in the strictest sense of the word. But the special object of his inquiry seems to have been, to urge Jesus *publicly to declare Himself* before all the people.

2. Formerly (in ch. ix.), Jesus had met the disciples of the Baptist by recalling to their minds the last testimony of the Baptist concerning Himself (the Bridegroom and His friend). He now replies to the Baptist, whose warrant was derived from the prophecies of Isaiah (ch. xl.), by appealing to another part of these predictions (ch. xxxv. and lx.), nay, by referring him even to the prophetic figure of the advent of the Lord through the wilderness. John impatiently longed for assistance, for retaliation, and for the vengeance of God. This was the occasion of his offence. Jesus replied by reminding him of the characteristics of Messiah in Isa. xxxv. 5, which are intended to meet such impatience as that of the Baptist. For, in the verses preceding those quoted by Christ, we read: Strengthen ye the weak hands, and confirm the feeble knees. Say ye to them that are of a fearful (hasty) heart, Be strong, fear not: *behold, your God cometh to vengeance, even God cometh to a recompense, that He may save you.* Then the eyes of the blind shall be opened, etc.—The description of the Messiah

which follows—the transition from physical to spiritual deliverance, and the connection between the two—the relation between these deliverances and the character of the Messiah as drawn by Isaiah—lastly, the connection between this description and that of his own situation,—could not but have a beneficial and quickening influence upon John, especially when taken along with the concluding words, which would recall the prediction in Isa. viii. 14.

3. The conclusion of Christ's reply to the Baptist indicated that the miracles of Jesus were also intended as emblems of spiritual deliverance. This view has been entertained by all sound interpreters, and only called in question on insufficient grounds. Lastly, we infer from this passage, that the miracles of Jesus were also designed to serve as evidence of His Messianic mission and Divine nature.

4. Another point deserves special attention. Hitherto Jesus had carefully avoided publicly taking the name of Messiah. John now urged Him to assume that title. This might easily have led to a popular movement in favour of John. But in His reply, Jesus combined the highest wisdom with the highest power: He appealed to His works, by which John could not fail to recognise Him as the Messiah; while at the same time He refused to yield to the suggestion of John, and openly avow Himself the Messiah.

HOMILETICAL HINTS.

Jesus everywhere accompanies His honest messengers, to confirm their work.—Jesus teaches and preaches *in the cities of His faithful witnesses* (in their fields of labour: schools, churches, institutions, and works).—The call of the Lord penetrates everywhere, even within prison-walls.—The embassy of John the Baptist to the Lord, an evidence of strength in weakness. 1. An evidence of his weakness. Former joyous certitude of the Baptist; his present offence. Explained by his situation and his Old Testament character. Courage to bear suffering and the cross was only preparing. The temptations of saints. 2. Evidence of his strength: John addresses the Saviour, even as Christ Himself, in His last assault, appealed to the Father: My God, My God, etc.—The inquiry of the Baptist: Do we look for another?—a wavering between truth and error: 1. *True*, in so far as it referred to the second advent of Christ; 2. *false*, as a misunderstanding of the first advent of Christ; 3. a doubt, or uncertainty as to the connection between the first and the second advent of Christ.—Glorious answer, by

which the Lord in His strength restores His zealous friend in his weakness: 1. Glorious in its contents; 2. glorious in its humility and in its wisdom (He avoids the declaration that He did all this, and that He was the Messiah); 3. glorious in its mode of expression (reference to the passage in Isaiah in its context); 4. glorious in its promise (the dead are raised—which applied especially to John—and to the poor, etc.).—The miracles of Jesus an evidence of His claims and character.—The physical miracles of Jesus, signs and seals of His spiritual miracles: 1. Signs preceding them; 2. seals following them.—Blessed is he, whosoever shall not be offended in Me: 1. Deep import of this saying (Whosoever shall not be offended in My infinite patience with the world, in My readiness to suffer, in My delay of judgment). 2. Solemn warning: to judge and decide hastily may lead even to apostacy. 3. The great promise: he that overcometh the temptation to be offended in Christ, has conquered and is saved.

2. *The authority of the Baptist as preparing the way for the Messiah vindicated.* (VERS. 7–15.)

7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? 8 But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses. 9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. 10 For this is he of whom it is written, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee. 11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he. 12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. 13 For all the prophets and the law prophesied until John. 14 And if ye will receive it, this is Elias, which was for to come. 15 He that hath ears to hear, let him hear.

CRITICAL NOTES.

1. *Jesus began to say.*—The Lord hastened by His commendation to restore the authority of the Baptist, which his embassy had endangered.

2. *A reed.*—The figure is derived from the lower banks of Jordan, where reeds grew in abundance; referring to a person wavering and easily influenced by outward circumstances (Olshausen,

Meyer). With special allusion to what had just taken place: John will not waver in his faith, though on this occasion he seemed to do so. Some critics have taken the words in a negative sense: Surely ye would not see a reed, etc. (Grotius, de Wette, etc.). This, however, were not only idle, but would weaken the pregnant expression, "shaken with the wind." Besides, we gather from what follows that this expression must refer to a characteristic of the Baptist.

3. *What then.*—Ἀλλά, *but*, implying a silent negation.

4. *In soft raiment.* The μαλακὰ ἱμάτια, or only μαλακά, according to B.D.Z., etc.—Soft raiment, the mark of effeminate and luxurious persons. Under the first simile, Christ shows that John was not wavering in his faith; by the second, He proves that he had not despatched his embassy from softness, from selfishness, nor from cowardly fear for his life. Both similes presuppose the fact, that His hearers had formerly regarded John as a person entirely inaccessible to such motives. The Saviour would now recall their former feelings of veneration for the Baptist. The antithesis, "they that wear soft clothing," alludes to the enemies of John at the court of Herod Antipas, who were the occasion of his imprisonment.

5. *One who is more than a prophet.*—Περισσότερον. Fritzsche takes this as masculine; Meyer, as neuter, which seems to agree better with the context. John was more than the prophets, as being the precursor of the Messiah. The meaning is, You have seen one who is greater than the prophets, although you have not understood his character.

6. *Of whom it is written*, Malachi iii. 1.—In the original: "Behold, I will send My messenger, that he may prepare the way before Me: and suddenly cometh to His temple the Lord whom ye seek, and the Messenger of the Covenant, whom ye desire: behold, He cometh, saith the Lord of hosts." In the Hebrew, Jehovah identified Himself with Messiah when announcing the forerunner; while in Matthew a distinction is made, and the text is presented as embodying a promise of God to the Messiah.

7. *Among those born of women.*—Job xiv. 1, etc., יְלוּד אִשָּׁה, a general designation of man, more especially with reference to mankind before the coming of Christ. We must not overlook the use of the plural number. Gal. iv. 4 is not a parallel passage, but rather indicates the contrast. The expression, "born of a woman," differs from that, "born *of women*," just as "Son of man" from "man."

The former expression is specially intended to refer to the human limitations of Christ, to His humiliation in the form of a servant.

8. *There hath not risen a greater.*—Not merely a greater prophet (Rosenmüller, etc.), but, in general, none greater than he. As preparing the way for the Messiah, John represented the highest perfection of the Old Covenant. The antithesis which follows: "He that is least in the kingdom of heaven, etc.," shows that the expression refers to superiority not in respect of moral righteousness, but of *theocratic development and dignity.* Hence it is needless to make an exception in favour of the patriarchs, as Olshausen proposes.

9. *He that is less,* ὁ δὲ μικρότερος.—Meyer: Not he that is least, as the comparative is never used for the superlative. See Winer's Grammar. De Wette entertains a different opinion. But the passage is so important, that unless forced by the use of the language, we are not warranted in deviating from the literal expression, though we do not deny that the rendering, he that is least, gives good sense. The meaning is, he who is comparatively less in the kingdom of heaven, *according to the standard of that kingdom* (Cyrill, Theodoret, and others), or who occupies a lower place in it, is greater than John, in respect of the development of his faith and spiritual life. Maldonatus: "Minimum maximi majus est maximo minimi." Even the least in the kingdom of heaven enjoys what John could not have had, viz., peace in the finished work of Christ, and, with it, patience in suffering and death, and quiet expectation of the second coming of Christ, when every wrong shall be righted. Other commentators have applied the expression, "less," to Christ Himself (Chrysostom, Luther, Melancthon, etc.). "The less," who at the time was eclipsed by the glory of John, will in the kingdom of heaven be greater (the punctuation of the verse being changed), or will as the Messiah excel him. But this intrepretation is evidently untenable, as there could be no comparison of the kind between Jesus and John.

10. *And from the days.*—The days of John's great usefulness were past. Jesus intimates in passing the coming calamities. He also indicates the *immense contrast* between the days of the Baptist and His own advent.—*Suffereth violence, is assaulted by storm,* βιάζεται. Explanations: 1. It is violently persecuted by the enemies, and the violent take it from men (Lightfoot, Schneckenburger, and others). But this is opposed to the context, which is evidently intended to explain the greatness of John, the contrast

between the days of the Baptist and those of Christ, and the manifestation of the kingdom of heaven.—2. As referring to the advancement of the kingdom of heaven by violent means: *a.* Taking βιάζεται *in the Middle Voice*, as meaning, it breaks forth with violence (Melancthon, Bengel, Paulus). But this is incompatible with the expression βιασταί which follows. *b.* Magna vi prædicatur (Fritzsche); but this is arbitrary. *c.* It is taken by violence, or intense endeavours—in the good sense (Hesychius: βιαίως κρατεῖται). —3. Violent measures in the chiliastic sense, whereby the kingdom of heaven is torn and destroyed (Schweitzer). But this is equally contrary to history, to the context, and to the idea of the kingdom of heaven.—The expression is evidently metaphorical, denoting the violent bursting forth of the kingdom of heaven, as the kernel of the ancient theocracy, through the husk of the Old Testament.—John and Christ are themselves the violent who take it by force,—the former, as commencing the assault; the latter, as completing the conquest. Accordingly, this is a figurative description of the great era which had then commenced.

11. *For all the prophets.*—Proof of what had just been stated. Difference between the character of the *old period* and the *new era.* All the prophets prophesied of that era, or predicted it; but they could not call it into existence.

12. *And if ye will receive it.*—The antithesis with the preceding verse—the prophets have prophesied—is here hinted at: now is the time of the fulfilment. The idea itself was before expressed as the kingdom of heaven suffering violence. This then furnishes an explanation of the manner in which it suffereth violence. John was the Elijah who was to come as the precursor of Messiah, according to Mal. iv. 5. The expression was metaphorical, and referred to the character of the precursor of Jesus as that of a prophet of judgment, even as the mission of Elijah had been symbolical of the coming judgment. The Jews, however, understood the passage literally, and expected that Elijah would arise from the dead, and actually appear among them (Wetstein, Lightfoot, Schöttgen). Jesus removed this mistake (comp. Matt. xvii. 12), by acknowledging John as the Elijah of whom Malachi had spoken. In one sense only may the prophecy have been still partially unfulfilled, as the second coming of Christ would also be preceded by judgments. But even then the character and mission of Elijah could only be metaphorical, not literal.

13. *He that hath ears to hear, let him hear.*—(Ch. xiii. 9, 43;

Rev. ii. 7). A proverbial expression to evoke attention, or to mark a conclusion from certain premises stated before. In the present instance, the inference was obvious. If the time of the first βιαστής was past, the second and greater must be at hand. Thus Christ complied as far as possible with the request of the Baptist to pronounce Himself the Messiah. Those who knew the Scriptures, and believed them, would be able to recognise Him; while at the same time He would not assume the title before the people, since in their minds it was still connected with ideas of rebellion and carnal conquest.

DOCTRINAL REFLECTIONS.

1. This passage affords a fresh view of the greatness of Jesus as compared with John, whom He first restores and then acknowledges before the people, in whose presence John had almost reproved Him. The contrast appears most clear and distinct between John and Christ, between the Old and the New Testaments, between calm development and a stormy era. And as John had erst testified of Christ, so Christ now bears testimony of John.

2. In truth, the Baptist himself was a sufficient reply to his own inquiry—Art Thou He? His being offended implied a doubt in his own mission. Hence also it could only be transient.

3. The violent manifestation of the kingdom of heaven upon earth was brought about by the holy violence of John and Jesus, who ushered this kingdom into a sinful world.

HOMILETICAL HINTS.

The glory of the Lord as it appears by the side of John.—Entire absence of all jealousy in its full majesty (John and Christ).—The commendation of the Baptist as reflecting greater glory upon the Lord than even on John: 1. As exalting the Baptist; 2. still more the Lord (uttered at such a moment, after such experience, in such terms, with such reservations as to His own person).—In what sense those who are least in the New Covenant are greater than the greatest under the Old Testament.—Every fresh manifestation of the kingdom of heaven requiring heroism of faith.—Christ bringing the kingdom of heaven to this earth, and at the same time taking the kingdom of heaven by force for this earth.—The kingdom of heaven passing from its typical form into reality through the faithfulness of His witnesses.—Holy violence.—Christ's perfect suffering constituting His perfect violence.—Clearness of the Old

Testament testimony about Christ.—He that hath ears to hear, let him hear: the loudest call to a life of faith: 1. As pointing to our original calling, "to hear;" 2. as condemning the sin, that man has ears, yet does not hear; 3. as an admonition to come to the knowledge of Christ by our hearing.—Properly to understand the Scriptures, is to know Christ.—Every call of God is at the same time both general and special.

Starcke.—Does it become a servant of the cross of Christ to imitate the pomp of the world, or to trim his sails to the wind?—Wavering preachers cannot expect stable hearers.—They who are under the influence of the love of the world, will scarcely prove fit to root it out of the hearts of others, Luke x. 30.—*Hedinger:* We must be thoroughly in earnest if we are ever to reach heaven.—As the substance exceeds the shadow, so the grace of the New, that of the Old Testament, Col. ii. 17; Heb. viii. 5, x. 1.—*Gerlach:* Knowledge of Christ is the sole standard for measuring spiritual greatness.

Heubner.—Jesus commends John after his disciples have left His presence. Let this serve as an example.—Jesus knew the Baptist better than the latter knew himself.—Human opinions are like the wind: beware of being their weathercock.—Independence the highest human glory.

Section, vers. 1–10.—Jesus guarding the kingdom in a moment of great danger: 1. Guarding John; 2. guarding His own peculiar work; 3. guarding the faith of Israel.—Retrospect to the hour when John refused to baptize the Lord: the contest between John and Christ at their first and their last meeting.—Glory of the Lord as apparent in His contest with the Baptist.—From John to Christ.—The temptations of saints do not detract from the commendation which Christ bestows upon them.—This narrative an emblem of providence.

Subjects for special sermons (as indicated by different writers): On doubt in religious matters.—Reply of the Saviour to the inquiry, Art Thou He that should come?—The impatience of Christians.—On the deep import of the words, The poor have the Gospel preached to them.—Christ our only Saviour; nor do we look for another.—On the dissatisfaction about the slow progress of the kingdom.—Let your conduct be your witness.—The prophet in prison.—The Christian at the end of his course. The patience with which we should wait for the Lord.

3. *The Baptist and the Son of Man, as judged by a childish generation.* (VERS. 16–19.)

16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, 17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. 18 For John came neither eating nor drinking, and they say, He hath a devil. 19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners: but Wisdom is justified of her children.

CRITICAL NOTES.

1. *But whereunto shall I liken this generation?*—It seemed as if John were about to identify himself with his generation in reference to the Lord. But Jesus restores him to his right place, and exhibits the relation between carnal Israel, Himself, and the Baptist. A transition from His verdict upon John to that on his cotemporaries, with special reference to the present and impending fate of the Baptist. While John and Jesus were engaged in spiritual *labours* and *warfare*, while they *took the kingdom of heaven by violence*, "this generation" would only *seek amusement.*

2. *It is like unto children.*—The common interpretation of this passage (first proposed by Chrysostom) is, that the expression, piping and mourning, refers to John and Jesus, and that the Jews were those who refused to give heed. But this is entirely untenable. For, 1. "this generation" is likened to children playing in the market-place. 2. These same children are afterwards represented as urging the objections which Christ subsequently puts into the mouth of the people. Both in the simile and in the explanation of it, the Jews are introduced as speaking. 3. If these terms had referred to Christ and John, the figures would have been reversed: *ἐθρηνήσαμεν—ηὐλήσαμεν.* 4. There is a manifest antithesis between the idea of children playing, and the former figure of taking the kingdom of heaven by violence. 5. The conduct of the children is represented as inconsistent and contradictory. 6. We have the fact, that this generation really expected that its prophets should be influenced by the passing whims of their carnal views and inclinations. Hence we conclude that the expressions, piping and mourning, refer to the Jews, and the term *ἕτεροι* (Lachmann adopts *ἑταίροις*, after G.S.U.V.), "the others," to John and Jesus. These *ἕτεροι* form no part of the company represented as playing in the market.

3. *We have piped unto you.*—Among the Jews, Greeks, and Romans, it was customary to play the flute especially at marriage dances: Buxtorf, Lex. Talm. Similarly, solemn mourning was customary at burials. The expression, danced, corresponds with piping, just as the formal mourning was expected to evoke lamentation among those who attended the funeral (Ezek. xxiv. 16; Matt. xxiv. 30). The figure is that of children imitating the festivities or solemnities of their seniors, and expecting other children who take no part in their play to share their amusement.

4. *For John came neither eating nor drinking.*—A hyperbolical expression, referring to his asceticism, as contradistinguished from Christ's conduct.—And they say that he has a devil. A demon of melancholy (John x. 20). The figure of piping, to which John responded not, is all the more striking, that the spurious marriage at the court of Herod was the occasion of John's imprisonment; and again, the dance of the daughter of Herodias, that of his execution. In another place also, Jesus says that the Jews would have liked to use John, as it were, by way of religious diversion (John v. 35).—*The Son of man* came eating and drinking. Referring to His more free mode of conduct, and with special allusion to the feast in the house of Matthew, in the company of publicans and sinners. This induced the Pharisees to pronounce an unfavourable judgment of Christ. Accordingly, His contemporaries already commenced to condemn Him as a destroyer of the law. It has been suggested, that our Lord here hints at the occurrence formerly related, when He had admonished one of His disciples to "let the dead bury their dead." But it seems more likely, that if the figure contains any allusion to an outward and definite event, it referred to the imputation of John's disciples, that during the captivity of their master, and until after his death, Jesus should abstain from taking part in any festivities. But we are inclined to take a broader view of the subject, and to regard the statement of the Lord as referring to the anger and sorrow of the people about their national position, with which our Lord could not sympathise in that particular form. Their carnal mourning for the outward depression of Israel could meet with no response from Him.

5. *But Wisdom.*—Final judgment of the Lord as to the difference obtaining between the people, John, and Himself. The *σοφία.* Jerome: Ego, qui sum dei virtus et sapientia dei juste fecisse ab apostolis meis filiis comprobatus sum.—Chrysostom, Theophylact, Castellio; Wisdom, which has become manifest in Jesus.—

De Wette: A personification of the wisdom of Jesus.—The term undoubtedly refers to the spirit of the theocracy as manifested in John and in Christ, and which bears the name of *Wisdom* (Prov. viii. and ix.; Sir. xxiv.), because the conduct of John and of Jesus was guided by a definite object, and derived from the spirit of wisdom in revelation.—*Is justified of her children.* Elsner, Schneckenburger: Judged, reproved, *i.e.*, by the Jews, who should have been its disciples. Ewald: Really justified by that foolish generation, since their contradictory judgments confuted each other, and so confirmed Wisdom. De Wette takes the statement in a more general sense: The children of Wisdom (*i.e.*, those who receive it, or My disciples) give, by their conduct, cause for approving Wisdom. Meyer: Wisdom has been justified by her children, viz., by their having adopted it. The passage must be read in the light of ver. 25. In both cases, a joyous prospect is being opened up to their view. Truth and Wisdom have been justified and owned, though neither by the men of this generation nor by the wise and the prudent. But in this passage sorrow seems still to predominate: 1. Wisdom has been traduced by this generation, and obliged to justify herself; 2. for this purpose, new children had to be born and trained. The word ἀπό might almost lead us to adopt another interpretation. Wisdom was obliged to justify herself by a judicial verdict from the accusation of her children (or rather, of those who should be her children). But then, this preposition only refers to the origin or cause of a thing. It is not the children who justify Wisdom, but the means of proving her justification are derived from the testimony which appears in her children.

DOCTRINAL REFLECTIONS.

1. On this occasion, Jesus foretold the judgment which the world has at all times pronounced on the kingdom of heaven. To the men of this world the preaching of the law appears too severe, too much opposed to the innocent and lawful enjoyments of life; while the message of pardon meets with the hostility of pharisaical legalists, who describe it as favouring carelessness and shielding sin.

2. The spirit of the world is also accurately delineated in the figure of successive piping and mourning: first, festive enjoyments, and then mourning for the dead. The Wisdom of the kingdom of heaven sanctions the opposite order: first the law, and then the Gospel; first death, and then life; first penitence and sorrow, and then joy; first the Baptist, and then Christ.

3. Lastly, this passage serves to show the close connection between the Christology of the synoptical Gospels, the teaching of John concerning the Logos, and that of the Old Testament and the Apocrypha concerning *σοφία*.

HOMILETICAL HINTS.

Worldly-mindedness, in the garb of spirituality, attempting to make a farce of the solemn duties of spiritual life.—The cotemporaries of Jesus, a figure of the common opposition to the Gospel at all times.—The world insisting that the prophets of God should take their teaching from its varying opinions.—Puritanical strictness and moral laxity, the two great objections which the world urges against the preaching of the Gospel.—From piping to mourning; or, the childish amusements of the world amid the solemnities of life.—Contrast between the wisdom of Christ and the folly of the world: 1. In the case of the latter, amusements are followed by mourning and death; 2. in the case of the former, the solemnity of death by true enjoyment of life.—The Wisdom of the Gospel is always justified in her children.—Those who are justified by Christ before God, should justify Him by their lives before the world.

Starcke.—When people dislike a doctrine, they abuse the teachers of it.—*Majus:* Nobody is more exposed to sinful and rash judgments than ministers.—*Cramer:* The children of God cannot escape the judgment of the world, whatever they may do.—If the conduct of Christ called down the rebuke of the world, how much more shall that of upright ministers be censured!—We are not to find fault with, but humbly to submit to, the teaching of heavenly wisdom.

Heubner.—John decried as a fanatic; Christ, as a man of the world: see how the world reads characters!

4. *Royal denunciation of Judgment on the cities of Galilee.* (Vers. 20–24.)

20 Then began He to upbraid the cities wherein most of His mighty works were done, because they repented not. 21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment than for you. 23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. 24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for thee.

CRITICAL NOTES.

1. *Then began He.*—The accent lies on τότε, not on ἤρξατο. According to the account of Luke, the denunciations of Christ on the cities of Galilee commenced only at a later period, when He took final leave of them. This is quite in accordance with what we would have expected at the close of His activity. But even at this stage, partial predictions of judgment may have been uttered, which Matthew here records in their final and complete form.

2. *Chorazin.*—The name occurs neither in the Old Testament nor in Josephus, and in the New Testament only in this place and in Luke xiii. According to Jerome, it was situate two miles from Capernaum. See the different conjectures as to its locality in the Encycls., and Robinson ii. 405.—*Bethsaida* = בֵּית־צַיְדָה, commonly rendered, "house of fishes;" or, home of hunting or catching. A city of Galilee (John xii. 21), on the western shore of the lake (Mark vi. 45, viii. 22). The home of Peter, of Andrew, and of Philip, John i. 44, xii. 21.—Another town of this name was situate in Lower Gaulonitis, on the eastern side of the lake. Philip the tetrarch elevated it to the rank of a city, giving it the name of Julias, after the daughter of the Emperor Augustus (Luke ix. 10). The situation of Bethsaida is not marked by any ruins, and wholly unknown.

3. *Tyre and Sidon.*—Heathen cities in the immediate neighbourhood. The point of the comparison lay in their being inhabited by a large, busy, heathen population, whose corruptness had been exposed even in the writings of the prophets. The original seats of the service of Baal.

4. *In sackcloth and ashes.*—In the East, it was common for mourners to put on a black garment which resembled a sack, with holes for the arms, and to strew ashes upon the head. Hence this was regarded as the symbol of mourning and of repentance.—Luke: *sitting: καθήμενοι.* Mourners and penitents were wont to sit on the ground.

5. *Exalted unto heaven,* or highly glorified.—"Not by its rich produce of fishes (Grotius, Kuinoel, Fritzsche), but by the residence and works of Jesus (Bengel, Paulus)." De Wette.

6. *To hell,* or Hades.—In opposition to heaven—the lowest depth (comp. Ezek. xxxi. 16). The temporal judgments which soon afterwards passed over these cities, till their every trace has been swept from the earth, are here referred to, as well as the final

judgment.—ᾅδης, the Greek word for the Hebrew Sheol, שְׁאוֹל. The two terms have a kindred, but not exactly the same, meaning. On the doctrine of Sheol, compare the article "Hades." in Herzog's Encycl. This must not be confounded with hell or Gehenna.—*Peculiar ideas attaching to it:* 1. Habitation of the dead before the completion of redemption; 2. contrast between the higher and the lower region, between the place of rest and that of torment, Luke xvi. 19–31; 3. state of imperfectness of the souls in Hades—disembodied state, longing, waiting for final decision, 1 Pet. iii. 9; 4. continuance as an intermediate kingdom till the end of the world. *Popular views* concerning it: 1. It was a subterranean place; 2. a place of danger, etc. *Symbolical import:* Depth of misery or of judgment, intermediate states, purifications, etc.

7. *Unto you—for thee,* ver. 24.—Euth. Zig.: τὸ μὲν ὑμῖν πρὸς τοὺς πολίτας τῆς πόλεως ἐκείνης εἴρηται· τὸ δὲ σοὶ πρὸς τὴν πόλιν.

8. *For the land of Sodom.*—Compare the history of Sodom in the Book of Genesis. Nor must we overlook the contrast between the Dead Sea and the Lake of Tiberias, as, in the former comparison, that between the cities of Galilee and Tyre and Sidon. Lake Gennesareth shall, from the wickedness of the people, descend in judgment to a lower level than the cities of the Dead Sea. The two comparisons are taken from different periods: the one from the present, the other from antiquity; the one from a region over which judgment has already passed, the other from cities which were yet to be judged. But the cities of Galilee had experienced a much more gracious visitation than either the doomed region of the Dead Sea, or heathen Tyre and Sidon. They had been the scene of most of His mighty deeds, and Capernaum had even been chosen as His abode.

DOCTRINAL REFLECTIONS.

1. The woe which Christ here pronounces on the cities of Galilee is a proof that the judgment of hardening had already passed upon them. But clear evidence of this only appeared when Jesus finally forsook Galilee. Still, every woe of judgment pronounced by Christ is the echo of a woe of pity in His heart, and indicates that outward judgments are now unavoidable, since the inward judgment of hardening had already commenced.

2. The Lord here evidently assigns to His miracles the highest power and import in quickening and strengthening faith. Similarly, He knows and perceives that Tyre, Sidon, and Sodom would have

repented sooner than those cities of Galilee, which implicitly yielded themselves to the deadening influences of Pharisaism. History has confirmed this prediction so far as this was possible. Tyre became a Christian city; while, by the Lake of Galilee, sprang up Tiberias, the capital of Jewish Talmudism.

HOMILETICAL HINTS.

How the royal dignity of Christ appeared, both in His compassion and in His indignation about the hardness of His cotemporaries.—The woe pronounced by the Lord: 1. A cry of woe in His heart; 2. a cry of woe in the heart of those cities (their judicial hardening); 3. a cry of woe in the dispensation of outward judgments. Or, 1. a verdict; 2. a prediction; 3. an earnest of judgment.—Jesus taking leave from Galilee, and His taking leave from the temple and from Jerusalem.—The predictions of the Lord confirming His Divine character, even as His miracles had done.—The height of privileges despised, leading to the depth of Divine judgments.—Three chosen cities sunk so low (among them, Bethsaida, the city of the Apostles, and especially Capernaum, that of the Lord Himself).—Christ's mild judgment on the heathen world: 1. An evidence of His unfathomable wisdom; 2. of His inexhaustible mercy; 3. of His Divine penetration.—The different degrees of judgment and of punishment.—The final judgment will throw light on the import of temporal judgments.

Starcke.—Zeisius: The brighter the summer-day, the louder the thunder-storm.—The greater grace, the heavier judgment, John xii. 48; 2 Pet. ii. 21.—Open and notorious sinners will more readily be converted than hypocrites.—As some sins are more heinous than others, so also shall they receive greater condemnation.—Many a nominal Christian will receive heavier punishment than the poor heathen.

Heubner.—Great is the guilt of those who despise the means of grace.—Sometimes places which experience the most gracious visitations are the most barren.—Every one shall be judged according to the measure of the means of grace which he has enjoyed.—Fallacious prosperity of great cities.—The higher they stand in their own imagination, the lower shall they be cast down.

5. *The Son of God displaying the full consciousness of His royal dignity while rejected of men.* (VERS. 25–30.)

25 At that time Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. 26 Even so, Father; for so it seemed good in Thy sight. 27 All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. 28 Come unto Me, all ye that labour and are heavy laden, and I will give you rest. 29 Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30 For My yoke is easy, and My burden is light.

CRITICAL NOTES.

1. *Jesus answered.*—Ἀποκρίνομαι, like עָנָה. To speak on some definite occasion,—which, according to Meyer, is not here mentioned, and cannot be inferred. According to Luke x. 21, the return of the Seventy formed this occasion; according to Ewald and older commentators, that of the Apostles. To this Meyer objects, that the expression ἐν ἐκείνῳ τῷ καιρῷ implies that—however probable in itself—such was not the connection which Matthew had in view. In our opinion, the verses under consideration form, so to speak, a response to the denunciations in the preceding context. The two sections are intended as an antiphony by the Evangelist. Gerlach suggests that the words bear special reference to the disciples who stood before Him. Their presence was virtually an assurance on the part of His heavenly Father: Behold, I have given these unto Thee. And Jesus answered, I thank Thee, O Father, etc.—De Wette takes the expression in a more general sense, as equivalent to, *He commenced:* comp. Matt. xxii. 1, xxviii. 5. We fully admit, however, that the outward and historical connection is more clearly marked in the Gospel of Luke than in that of Matthew.

2. *I thank Thee.*—This thanksgiving refers equally to both the facts mentioned in the last clauses of the verse, to the ἀπέκρυψας and the ἀπεκάλυψας. "These are the twofold aspect of one and the same dealing on the part of God, the necessity of which Christ recognised (comp. John ix. 39)." Meyer. Some critics (as Kuinoel and others) hold that the first of these two antithetic clauses implies only permission. But this view is untenable.

3. *O Father, Lord of heaven and earth.*—The peculiar form of this address is determined by the idea of His administration. In hardening some and enlightening others, God manifests Himself as absolutely reigning both in heaven and on earth. The term πατήρ precedes κύριος, even as *love* absolute sovereignty.

4. *These things*, ταῦτα.—From the preceding verses we gather that the expression refers to the principle of the great δυνάμεις, which He had revealed in the cities of Galilee, with special reference to ver. 15 (He that hath ears to hear, let him hear). Accordingly, the expression alludes to the evidence of His Divine character as the Messiah and Son of God, derived from His word and works.

5. *To the wise and prudent.*—Applying not merely to the Pharisees and scribes, but also to the wise and prudent courtiers of Herod, and to the worldly-wise among the people generally.—*Babes*, νήπιοι. Originally, the פְּתָאִים, or those unacquainted with Jewish wisdom; here, the believing followers of Jesus generally, or those whom the Pharisees despised: comp. John vii. 49.

6. *For so*, etc.—Gersdorf, Fritzsche, Meyer, suggest that ὅτι should be translated by *because* or *that*, as in ver. 25. De Wette defends the common translation, which is more suitable, as the εὐδοκία of the Father forms the ultimate ground of consolation. The former apparent paradox is here resolved. But by translating the particle ὅτι by *that*, the difficulty would only be increased, and the whole stress would be laid on the authority of the preceding ναί of Christ. Comp. iii. 17; Luke ii. 14, etc.

7. *All things are delivered unto Me.*—Grotius, Kuinoel, and others, apply this exclusively to the doctrine of Christ. De Wette refers it to His rule over men, as in John xiii. 3; Matt. xxviii. 18. But Meyer rightly takes it in an absolute sense, as meaning that everything was committed to His government by the Father. This, however, does not imply that the rule of the Father had ceased, but that all things were by the Father brought into connection with, and subordination to, the economy instituted by Christ. His preaching of the Gospel in Galilee had led to a twofold and contrary result. The salvation and the judgment initiated by it in that district were a pledge that the same results would follow in the κόσμος generally. The main point lies in the idea, that not the saved only, but also the lost, are His. Their rejection of Christ might seem as if it arrested His arm and baffled His omnipotence. But even their unbelief becomes the occasion for a display of the full consciousness of His royal power. They also who rejected

Him are His. Thus the Gospel of Christ is absolute in its effects, and this fact is here clearly and pointedly brought out.

8. *And no man knoweth.*—Ἐπιγινώσκειν means more than the simple γινώσκειν. The difference (to which Meyer rightly adverts) is similar to that between the words *cognition* and *knowledge*. Tholuck has called attention to the affinity between this verse and the general import of the Gospel according to John. In this respect, it may serve as an indirect evidence of the originality of the Gospel according to John.—*Connection with the preceding context:* The unlimited and unique cognition of Christ is connected with His unlimited and unique power. *Connection with the succeeding context:* The consequence of His infinite power, and of His infinite cognition of the Father, are His ability and willingness to save to the uttermost all that come unto God by Him.

9. *All ye that labour,* κοπιῶντες καὶ πεφορτισμένοι.—The first of these verbs refers to the idea of labouring and struggling, rather than to that of being wearied and faint. The more natural order would have seemed: Ye that are heavy laden, and labour. Both expressions refer to the burden of labour, only viewed from different aspects: 1. As voluntary, and undertaken by themselves; 2. as laid upon them by others. Both these remarks applied to the legal efforts of the Jews. Only those, however, who felt the spiritual import of the law of God realized the existence of such a burden. Accordingly, the expression is nearly akin to poverty in spirit. The law itself was a sufficient burden; add to this what was imposed by the traditions of the Pharisees and scribes (Matt. xxiii. 4). Hence, in general, those labouring under a sense of sin.

10. *And I,* κἀγώ.—Emphatically, in opposition to the teachers who laid those burdens on them.

11. *My yoke.*—"Reference to the *yoke* of the law; a name commonly given to it by the Jews (Wetstein). Without any reference to the yoke which Christ Himself bore, or to His cross (Olshausen)." De Wette.—That is to say, it primarily refers not to the cross of Christ, but to His rule, doctrine, and leadership; which, however, also implies the bearing of His cross. The emphasis must be laid on the call, to learn of Him, in opposition to the legal teaching and the burden imposed by the Pharisees. This applies also to what follows.

12. *For I am meek and lowly in heart.*—In opposition to the meek and lowly appearance assumed by the scribes. These qualities were the reason why they should learn of Him, not the subject to

be learned. They are, in the first place, to seek from Him rest for their souls, *ἀνάπαυσιν*, מְרוּחַ, Jer. vi. 16,—the final aim of all religious aspirations.

13. *For My yoke is good.*—*Χρηστός*, when applied to persons, *kindly;* here, good, beneficent. Meyer: salutary, or bringing safety.

DOCTRINAL REFLECTIONS.

1. The spiritual elevation of the soul of Jesus appears in all its glory from the passage before us. From a denunciation of the cities of Galilee, He passes to a solemn thanksgiving to the Father, and to a declaration of His majesty. In other words, from a deep sense of the dishonour cast upon Him by this generation, He turns in full and blessed consciousness of His exaltation far above all humanity, and the world. Similar transitions from sorrow to joy appear at His last Passover, in Gethsemane, and on Golgotha. On the other hand, there is a transition from highest joy to deepest sorrow in His utterances in the temple, when the Greeks desired to see Him, at His triumphal entry into Jerusalem over the Mount of Olives, and in that awful conflict in Gethsemane which followed on His intercessory prayer. In these solemn transactions the divinity of Christ was, so to speak, reflected in the mirror of His human soul.

2. Christ displayed, on this occasion, most fully the sense of His royal dignity, which, indeed, seems to have been specially evoked by the rejection of the world. Even in the case of men, reviling and ill-treatment evoke the native sense of dignity and character (comp. the history of Paul and of Luther). But Christ could in perfect truthfulness first pronounce a woe upon the cities of Galilee, then declare His own superiority over all, and finally add, "I am meek and lowly in heart."

3. *None knoweth the Son.*—There is an absolute and unique mystery of spiritual community, both in reference to power and to knowledge, between the Father and the Son. Thence we also infer the spiritual community of their nature. But, as formerly the hiding and revealing of these things had been ascribed to the Father, so it is now assigned to the Son. It is the province of Christology to define the co-operation of the two Persons of the Trinity in these acts. The Father executes the decree according to the calling of the Son, and the Son the calling according to the decree of the Father.

4. *Come unto Me.*—One of the most precious Gospel-invitations

to salvation in the New Testament. The call is addressed to those who labour and are heavy laden. The promise is that of rest to the soul; its condition, to take upon ourselves the easy yoke of Christ, in opposition to the unbearable yoke of the law and traditions. Christianity has also its yoke, and demands obedience to the supremacy of the word of Christ and the discipline of His Spirit. Nor is the burden awanting which ultimately constitutes our cross. But the yoke is good and beneficial, and the burden easy (ἐλαφρός, related to ἔλαφος, *light as a roe*). This burden, which is to be drawn or borne in the yoke, becomes a lever, and ever raises him who bears it higher and higher.

HOMILETICAL HINTS.

The deepest sorrows of Christians must be transformed into highest praise.—Every affliction becomes transfigured by the gracious purpose of the Father, who rules sovereignly in heaven and on earth.—Even judgment.—Love is enthroned above righteousness, because it is *holy love*.—The judgments of God always go hand in hand with His deliverances; the hiding with the revealing.—What serves to form and open heaven to believers, forms and opens hell to unbelievers.—The great Divine mystery, ignorance of which turns the wise and the prudent into fools, while it imparts knowledge and experience to babes.—Self-confident wisdom closes against us the heaven of revelation, while humble longing after truth opens it.—Spiritual self-elevation in its varied manifestations: 1. It assumes different forms (wisdom, righteousness, strength), but is the same in spirit (closed against the influence of Divine grace); 2. *its special effects are different* (loss of revelation, of reconciliation, of salvation), but its ultimate destruction is the same.—Christ manifesting the sense of His royal dignity amid the contempt and rejection of the world.—How the Redeemer anticipated His advent as Judge.—The omnipotence of Christ appearing amid His seeming impotence.—The unique knowledge of Christ: the source of all revelation to the world.—Connection between the power and the knowledge of Christ: 1. In His Divine person; 2. in His work; 3. in the life of His people.—How the Father draws us to the Son, John vi. 44, and the Son reveals to us the Father.—Come unto Me; or, the invitation of Jesus: 1. On what it is based; 2. to whom it is addressed; 3. what it demands; 4. what it promises.—Rest of soul the promise of Christ.—The yoke and the burden of Christ as compared with other yokes and burdens (of the law, the world, etc.).

—Relationship between the yoke and the burden: 1. The difference; 2. the connection; 3. the unity.—Anyhow, we are put into harness in this life; but we have our choice of the yoke and of the burden.—The Gospel ever new to those who labour and are heavy laden.—Christ the aim and goal of all genuine labour of soul.—Christ the Rest of souls: 1. Their sabbath, or rest from the labour of their calling; 2. their sabbath, or rest from the labour of the law; 3. their resurrection day from the labour of death.—Christ gives rest to the soul by revealing the Father.

Starcke.—God claims honour and praise, both in respect of His justice upon those who harden themselves, and of His mercy towards the small band of His believing people, 1 Cor. i. 26.—What the wisdom of God demands at our hands.—*Quesnel:* Let us adore with fear and trembling the holy government of God, in the way in which He dispenses His gifts.—No man cometh to the Father but through Christ, John xiv. 6.—*Cramer:* Every search after rest or joy is vain without Christ.—The promises of the Gospel are general; he alone is excluded who excludes himself.—*Zeisius:* There is no burden in the world more heavy than that of sin on the conscience.—Christ the Teacher in word and deed.—Let us learn meekness and humility in the school of Christ.—*Quesnel:* What Christ bestows, sweetens every affliction in the world.

Heubner.—Both the Christian faith and the Christian life are summed up in this: "revealed by God."—Luther: We cannot instruct the heart—God alone is its Teacher.—He that knoweth the Son knoweth the Father also, and *vice versâ.*

C. CHRIST MANIFESTS HIS ROYAL DIGNITY BY PROVING HIMSELF LORD OF THE SABBATH, LORD OF THE PEOPLE, CONQUEROR AND RULER OF THE KINGDOM OF SATAN, THE FUTURE JUDGE OF HIS OPPONENTS, AND THE FOUNDER OF THE KINGDOM OF LOVE, OR OF THE FAMILY OF THE SAINTS.

Chapter xii.

Contents:—The two Sabbath-day discussions in Galilee. Project against the life of the Lord, and His consequent retirement, to which many of the people follow Him. Healing of the demoniac who was blind and dumb, and accusation of the Pharisees, that Jesus was in league with the devil. Reply

about blasphemy against the Holy Ghost. Hostile demand of a sign from heaven. Jesus rejoins by pointing to the sign of Jonas, and by warning against the demoniac possession with which the synagogue was threatened. Even the mother and brethren of Jesus now become afraid,—the Lord taking occasion from this to refer to His spiritual and royal generation. In all these great conflicts, Christ manifests Himself as sovereign, higher than the temple and the Sabbath, King of His poor people, Conqueror of the kingdom of Satan—as having consecrated Himself unto death in the anticipation of the glory to come, and as foretelling the judgments that were to befall Israel, as Preacher of repentance to Mary and her sons, and as Founder of the holy kingdom of love, far above all worldly apprehensions or measures of prudence.

1. *The twofold offence connected with the Sabbath; or, the Lord of the Temple and of the Sabbath.* (VERS. 1–14.)

1 At that time Jesus went on the Sabbath-day through the corn; and His disciples were an hungered, and began to pluck the ears of corn, and to eat. 2 But when the Pharisees saw it, they said unto Him, Behold, Thy disciples do that which is not lawful to do upon the Sabbath-day. 3 But He said unto them, Have ye not read what David did, when he was an hungered, and they that were with him; 4 How he entered into the house of God, and did eat the shew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? 5 Or have ye not read in the law, how that on the Sabbath-days the priests in the temple profane the Sabbath, and are blameless? 6 But I say unto you, That in this place is one greater than the temple. 7 But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. 8 For the Son of man is Lord even of the Sabbath-day. 9 And when He was departed thence, He went into their synagogue: 10 And, behold, there was a man which had his hand withered. And they asked Him, saying, Is it lawful to heal on the Sabbath-days? that they might accuse Him. 11 And He said unto them, What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath-day, will he not lay hold on it, and lift it out? 12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath-days. 13 Then saith He to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other. 14 Then the Pharisees went out, and held a council against Him, how they might destroy Him.

CRITICAL NOTES.

1. *Chronological order.*—The journey of Christ through the cities of Galilee—during which He had sent forth His disciples as Apostles, and received the embassy of the Baptist—had closed with

His appearance in Jerusalem at the festival of Purim in the year 782 (John v.). The cure which He performed on the Sabbath-day at the pool of Bethesda led the Sanhedrim to determine upon His death. This may be regarded as the turning-point in the history of His public ministry, when the enthusiastic reception He had at first met gave place to continuous persecutions. Henceforth His journies resembled almost a perpetual flight. From the festival of Purim, Jesus retired into Galilee (John vi. 1). When in the vicinity of Tiberias, He learned that the Baptist had in the interval been executed (comp. John vi. 1–21 with Matt. xiv.; also Mark vi. 14–56; Luke ix. 7–17). The Apostles now returned from their embassy. Jesus withdrew from the overtures of Herod to the eastern shore of the lake. First miraculous feeding. Jesus walking on the sea. The manna from heaven, John vi. 22–71. The Easter festival of the year of the persecution (John vi. 4). During this feast, Jesus probably came to Bethany, but not to Jerusalem (see Luke x. 38). Immediately after that, the events occurred which are related in the text. The charge, that Jesus desecrated the Sabbath, followed Him from Jerusalem to Galilee, whither the Sanhedrim and the synagogue sent their spies.

2. *On the Sabbath.*—Luke designates this Sabbath by the term δευτερόπρωτον. The expression probably refers to the first Sabbath of the second festive cycle in the Jewish year. It was probably the first Sabbath after the Passover of the year 782.

3. *And began to pluck the ears of corn.*—The plucking of the ears of corn was in itself no crime. According to Deut. xxiii. 25, it was allowed when prompted by the cravings of hunger. The same custom still prevails in Palestine. Robinson i. 493, 499.—But the Pharisees fastened upon the circumstance that this was done on the Sabbath, in order to charge the conduct of the disciples against their Master, as a breach of the fourth commandment. They had evidently received their instructions from Jerusalem, where Jesus had healed the impotent man at the pool of Bethesda. As we have said, His death had been determined upon; and these Pharisees only acted as over-zealous spies. Whenever the disciples commenced to pluck the ears of corn (ἤρξαντο), they immediately brought forward their charge. "Traditionalism applied the law of Sabbath-observance to all harvest work, among which plucking of ears of corn was also included. Maimonides, Shabb. 8; Lightfoot, and Schöttgen." Meyer. The only exception was in the case of famine.

4. *Have ye not read?* 1 Sam. xxi.—He entered into the house of God, *i.e.*, into the tabernacle at Nob. The twelve loaves of shew-bread, לֶחֶם הַפָּנִים, were not intended as an offering to Jehovah, but symbolized the communion of Jehovah with the priesthood. Accordingly, like the Passover lamb, they were a type of the Lord's Supper. The candlestick in the temple symbolized the light which Jehovah shed on men through His chosen instruments; the altar of incense, prayer, by which men dedicated themselves to Jehovah; the golden table with the shew-bread, the communion and fellowship of God with man. The basis of all these symbolical ordinances was the altar of sacrifice in the court, and the sprinkling with blood in the temple. The shew-bread was changed every week, and that which was removed from the temple given to the priests. David was the great model of Jewish piety; and yet he went into the house of God, contrary to the commandment, and ate of the consecrated bread.

5. *The priests in the temple profane the Sabbath,* Num. xxviii. 9; *i.e.*, break the outward and general regulations for the Sabbath. —Not merely: "consistently with your traditions" (Meyer). This would apply merely to the expression, to break, or profane. The conditional character of the sabbatic law appeared from this, that the enjoyment of the Sabbath depended on the regular occupation of the most sacred personages on that day. The first instance adduced required to be supplemented. It only confirmed the lawfulness of similar conduct in case of famine, but not that of doing something on the Sabbath which resembled labour. The latter is vindicated by the second example.

6. *One greater* (μεῖζον, stronger than μείζων) *than the temple* (comp. 1 John ii. 19).—The reasoning was as follows: The necessary duties of the temple-service authorized the priests to break the arrangements for the Sabbath. How much more could He, who was the real, not the symbolical temple, authorize His disciples to break the arrangements of the Sabbath, in case of necessity! A conclusion *a minori ad majus.* The whole deportment of the disciples was a continuous service in the temple.

7. *But if ye had known.*—Having defended Himself against their attacks, He now turns round upon His opponents. Once more He recalls to their minds the passage in Hosea vi. 6; this time applying it to them individually. Had they not just insisted upon sacrifice, instead of that mercy which those who were an hungered might claim at their hands?

8. *For the Son of man is Lord.*—The emphasis rests on the word *Lord*, which accordingly is placed first in the original. The γάρ confirms the judgment, that the disciples were guiltless. The Son of man is Lord of the Sabbath. As being Himself the *Divine Rest* and the *Divine Celebration*, He is both the principle and the object of the Sabbath; He rests in God, and God in Him: hence He is the Mediator of proper Sabbath-observance, and the Interpreter of the Sabbath law. Even the Jews admitted that the authority of the Messiah was greater than that of the laws of the Sabbath. Berthold, Christol. p. 162. As the opponents of the Lord now directly attacked His Messianic dignity, He was constrained to meet them on their own ground. They could not but understand the expression, "Son of man," in this connection, as referring to the Messiah. Still, it was not His last and official confession. Hence the Pharisees soon afterwards tempted Him, asking a sign from heaven. The expression, "Son of man," then, refers not to the general right of man in connection with the Sabbath (Grotius, Clericus, etc.). Still, it is peculiarly suitable in this connection, especially when taken along with the introductory remark recorded by Mark for the Sabbath has been made for man, not man for the Sabbath.

9. *And when He was departed thence.*—Luke relates that He had come into the synagogue on another Sabbath, probably on that which followed this event. Meyer interprets the μεταβὰς ἐκεῖθεν as meaning, on the same Sabbath, and insists that there is a divergence between the accounts of Matthew and Luke. We only see an absence of details in Matthew, while all the circumstances warrant us in supposing that this Evangelist also meant the following Sabbath. This view is strengthened by the mention of the change of place, of the lapse of time, and by the circumstance, that Matthew relates how they had laid a regular plan to entrap Him.

10. *Into their synagogue, i.e.*, the synagogue of these very opponents.—The place in Galilee is not mentioned; but from the manifest authority of His antagonists, we infer that it must have been one of the principal cities. From Mark ii. 6, we might suppose that it had been Tiberias, as the Herodian court-party appeared at the time among His opponents. But we do not read that Jesus had at any period been at Tiberias. Meyer suggests that the scene is laid at Capernaum.

11. *A man which had his hand withered.* See 1 Kings xiii. 4.—Probably it was not merely paralyzed in its sinews, but dried up

and shrivelled. This person appears to have been an involuntary and unsuspecting instrument of their malice. He is introduced by the Evangelist in the words *καὶ ἰδού*. "According to traditionalism, healing was prohibited on the Sabbath, excepting in cases where life was in danger." But it seems to us improbable that this tradition was already settled at that time. The instance adduced by Christ, "What man shall there be among you?" etc., is in favour of this view. For later traditions also laid down the ordinance, that if a beast fell on the Sabbath into a pit, or reservoir for water, it was only lawful to give it necessary food, or straw to lie upon, by which it might perhaps also be enabled to come out of the pit. Maimon. in Shabbath.—Jerome quotes from the Gospel of the Nazarenes, to the effect that the man with the withered hand had been a stonecutter, who entreated Jesus to heal him, that he might no longer be obliged to beg his bread.

12. *Is it lawful?*—Properly, *if* it is lawful; although the *εἰ* in the New Testament and in the Sept. frequently follows upon direct queries. Still, it indicates doubt or temptation. Meyer supplements mentally, "I should like to know whether." The meaning of the *εἰ* would be still stronger, if, while anxious to induce the Lord to heal the man, they had left Him to draw the formal inference. If it is lawful then—(here stands the poor man). Mark and Luke relate how the Pharisees lay in wait for Him.

13. *That they might accuse Him.*—Viz., before the local tribunal of the synagogue (ch. v. 21), where, as appears from the context, they were the judges. But they expected not merely an answer which would enable them to accuse Him of teaching a violation of the Sabbath, but also an outward act, which they might charge against Him as an actual breach of the fourth commandment.

14. *What man shall there be among you.*—The construction as in Matt. vii. 9. Luke introduces this on another occasion in xiii. 10, and xiv. 5.

15. *And he stretched it forth.*—By this act the restored man defied the authority of the Pharisees, and acknowledged that of Christ. Hence it was a signal manifestation of faith, even as the cure, in the midst of such contradiction, was an instance of special power. To stretch forth his hand, was to have it restored.

16. *And held a council.*—A formal process was to be immediately instituted. According to Mark, they combined for this purpose with the Herodian court-party, which had probably been offended by the recent refusal of Jesus to meet Herod, Luke ix. 9. Thus

neither the clear arguments of Jesus had convinced them of their error, nor His gracious manifestation awakened in their breast aught but feelings of bitterness. Their murderous purpose was still further stimulated by the admiration of the people, who followed Him in large numbers.

DOCTRINAL REFLECTIONS.

1. Among the offences which the Pharisees took against the work and teaching of the Lord, that of breaking the Sabbath stood only next in importance to the unnamed, yet chief stumblingblock in their minds, that He would not be a Messiah according to their own ideas (John i. 29; comp. Matt. iv.; John ix. 30, 31, x. 24). Christ first excited the attention and suspicion of the Jews by His cleansing the temple (John ii. 13). What He had said on that occasion about breaking down the temple, they had perverted and stored up against Him. Henceforth they were filled with suspicion, and narrowly watched Him (John iv. 1). Then followed the offence connected with His intercourse with publicans (Matt. ix.). This was succeeded by His mode of treating their ordinances about the Sabbath. His cure of the impotent man at the pool of Bethesda had decided them against Him, when the two events recorded in the text completed the excitement. The charge was in the first place brought against the disciples, and then against their Lord. As formerly in Jerusalem, so now in Galilee, His death was resolved upon. The scene recorded in Luke xiii. 17, which now occurred, probably took place in the country, and hence excited less notice. This was again followed by the second and greatest offence given by Jesus, when He healed the blind man at Jerusalem during the Feast of Tabernacles (John ix.); an offence which was not obviated by the circumstance, that in connection with this miracle, Jesus made use of the pool of Siloam, on the temple-mount. From all this it appears, that their offence about the Sabbath formed the basis and centre of all their other accusations against Jesus. In view of this, His miracles were represented as resulting from fellowship with Satan; His claim to the Messiahship, as an arrogation of the prophetic office, and a seduction of the people; and his taking the name of "Son of God," as blasphemy. Objections of less weight, and an interminable catalogue of calumnies, were connected with these charges. But the real stumblingblock of the Pharisees, was that conflict between the spirit and the dead letter, between the Gospel and traditionalism, between salva-

tion and unbelief, righteousness and hypocrisy, and holiness and proud self-seeking, which Christ represented and embodied.—It is a striking fact, that the pharisaical hierarchy which had charged the Lord with desecrating the Sabbath, was obliged to hold a council on the great Easter Sabbath, to run into the heathen and unclean house of the Gentile Pilate, and then to seal the stone over the tomb of Jesus in the unclean place of a skull.

2. The fact, that it was a tradition connected with the Sabbath which led to the determination to compass the Lord's death, explains the reason why the external law, which had degenerated into mere traditionalism, especially that concerning the Sabbath, has been abolished. It may also serve as a solemn warning to Christians, not to apply to the Lord's day the characteristics of the Jewish Sabbath. Heubner is indeed right when he remarks, that the anxious solicitude of the Jews for the Sabbath may well put Christians to shame.—But Christ is Lord of the Sabbath in the Church and in believers; and the statement, that the Sabbath is made for man, is surely all the more applicable to the Lord's day.—Viewing the fourth commandment as enjoining a day of festive rest, it is as much binding on the Church and on civil society as any other of the ten commandments. Its main object is evidently to protect the temporal and spiritual interests of man, and to prepare for the Christian Sabbath in the highest sense, which is not merely an outward ordinance, but a Divine institution, a creation and a life. According to this standard, we may test our mode of Sabbath-observance, whether or not it corresponds to the mind of Christ, and to the spiritual import of His resurrection-day. Every urgent necessity must at once put an end to the outward ordinance; and to discharge such duties, is to establish, not to invalidate, the right observance of the Sabbath. Cases of necessity may be defined as those of compassion and of mercy. Christ is Lord of the Sabbath, being Himself the personal Sabbath: all that leads to Him is Sabbath-observance; all that leads from Him is Sabbath-breaking. Therefore let it be ours to oppose every desecration of the Sabbath, in every form and in every sense.

3. In strict consistency with the view of the Pharisees, who represented the disciples as having done what amounted to harvest labour, it might have been argued, that the priests were engaged on the Sabbath in the occupation of butchers and bakers, and this in the temple itself. But what should be said of the Christian minister who would condemn works of necessity and mercy? "The

sacrificial services, and the ceremonial law generally, were designed to be subservient to the highest law of love, 1 Sam. xv. 22; Psa. l. 8–14, li. 18; Hos. vi. 6; Matt. ix. 13." Gerlach. Comp. also Isa. i. 13, 14; lxvi. 2, 3, etc.

4. Christ spares the representatives of traditionalism even while resisting them: He heals the man with the withered hand, *merely by His word*, not by touching him, nor by taking hold of his hand.

HOMILETICAL HINTS.

Traditionalism denouncing the Lord as an heretic: 1. The narrative; 2. its eternal import.—How the spirit of traditionalism perverts false worship into antagonism to genuine worship.—The outward ordinances of the Sabbath perverted into antagonism to the spiritual principle of the Sabbath.—Genuine Sabbath-observance.—How does it manifest itself? 1. By the removal of the Sabbath interruptions caused by misery and want; 2. in works of mercy and compassion; 3. by transforming the work of the week into spiritual labour and labour of love.—Vers. 1–8: Works of necessity.—True and spurious works of necessity.—Vers. 9–14: Works of love.—True and spurious works of love.—How the teaching, institutions, and history of the Old Testament themselves supply a spiritual interpretation of the letter, vers. 1–8.—How the conduct of legal zealots testifies against their traditions, vers. 9–14.—How hypocrites care more for their ceremonies than for their cattle, and more for their cattle than for their suffering brethren.—We are to be compassionate even to animals.—Even animals should have a share in our festive days.—Christ victorious over His opponents.—Christ the true temple.—Christ the Lord of the Sabbath.—Christ leading us to true Sabbath-observance.—Sabbath-breaking and desecration of the temple, as appearing in the conduct of the enemies of the Lord when condemning Him to death for an alleged breach of the fourth commandment.—Object of the Lord's day, and object of Christian worship.—To convert these means into the object, is to destroy the object itself.—How self-righteous traditionalism hardens itself amidst the most glorious manifestations of Christ.—The Lord's day either the most blessed season of rest, or the most dreary workday.—The Church either the most blessed place of rest, or the most dreary workhouse.—Explanation of the fourth commandment by the life and teaching of the Lord.

Starcke: Vers. 1–8.—*Quesnel:* It is better to suffer want with Christ than to indulge in earthly luxury.—The preservation of man

is more important than any outward ordinance.—*Hedinger:* Let us remember the glorious liberty of Christianity, which should not be readily surrendered for the yoke of outward ceremonies, Col. ii. 16–20.—It is the common practice of hypocrites to make of trifles a matter of conscience and a sin, while at the same time they are not afraid to commit grievous sins against God.—Those who have zeal without knowledge must be reproved by the word of God.—Works of mercy, of necessity, and for the glory of God are not prohibited on the Sabbath day; but let us take care not to make a case of necessity where there is none.—*Osiander:* Necessity dispenses from observance of the ceremonial law, but not from that of the ten commandments.—True Sabbath-observance: rest of the soul from sinful lusts, and dedication of the heart to God.—The Lord of the temple must be sought in the temple.—The real character of all works and pretences to piety should be ascertained.—A diligent exercise of genuine love the most acceptable worship, James i. 27. —Vers. 9–14: Persecution must not deter the servant of God from continuing his work.—*Zeisius:* Following the example of Christ, we should rejoice in frequenting meetings for religious exercises.—*Majus:* It is worse than ungodliness to go into the house of God only in order to spy, to lay snares, and to find vent for our malice. —*Cramer:* The godly are always engaged in a controversy with the world; but, at length, they invariably obtain the victory.—*Osiander:* We must do good to our neighbour, even though we should be evil spoken of on that account by wicked men.—A pair of strong working arms is a great blessing from God.—Determined and wilful enemies of the truth are beyond recovery.—2 Tim. iii. 13.

Lisko.—The Pharisees misunderstood the object of the ceremonial law, which was to support and to strengthen the moral law.—The Lord shows by the example of David that not the letter, but the spirit, of the law was of importance.—Our whole life should be a Sabbath devoted to the Lord, a type of the eternal Sabbath in the world to come.

Heubner.—The disciples were poor; but they preferred to suffer hunger with Christ, rather than enjoy affluence without Him.—Hypocrites are always the most censorious.—Genuine love and esteem for man are the best interpreters of the law.

2. *Royal administration of Christ among the people in His retirement.* (VERS. 15–21.)

15 But when Jesus knew it, He withdrew Himself from thence: and great multitudes followed Him, and He healed them all; 16 And charged them that they should not make Him known: 17 That it might be fulfilled which was spoken by Esaias the prophet, saying, 18 Behold My servant, whom I have chosen; My beloved, in whom My soul is well pleased: I will put My Spirit upon Him, and He shall show judgment to the Gentiles. 19 He shall not strive, nor cry; neither shall any man hear His voice in the streets. 20 A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory. 21 And in His name shall the Gentiles trust.

CRITICAL NOTES.

1. *General survey.*—The reference of the Evangelist in this section to the more private activity of the Lord, applies to the whole period of His retirement from the persecutions of the Jewish hierarchy. It commenced at the festival of Purim, in 782, and closed with His public appearance on leaving the wilderness of Ephraim, before the Passover of 783. In the interval, He enjoyed only temporary seasons of rest, especially in Peræa. The following took place during this period: 1. The return over the Sea of Galilee to Gaulonitis, on the occasion of His coming to Galilee from the festival of Purim, when He was informed of the execution of John the Baptist (ch. xiv.); 2. a quiet journey through the country during the Easter festival, extending probably as far as Bethany, and return to Galilee (ch. xii. and xiii.); 3. a journey from Galilee, through the territory of Tyre and Sidon and the northern highlands, to the eastern and western shores of the Lake of Gennesareth (ch. xv.); 4. the return from Magdala, and over the lake, to the eastern mountains; 5. a secret journey through Galilee and the country, terminating in His sudden appearance at Jerusalem, at the Feast of Tabernacles, in the year 782 (ch. xvi., xvii. 1–21); 6. the last appearance of Jesus at Capernaum, and journey to Peræa through the country lying between Samaria and Galilee; 7. the first stay of Jesus in Peræa, and going up to Jerusalem to the Feast of the Dedication of the Temple; 8. the second stay in Peræa, and going to Bethany to raise Lazarus; 9. the retirement of Jesus to the wilderness of Ephraim, under the ban of the Sanhedrim, till the last Easter festival. The statement of the Evangelist refers more particularly

to this period, although it applies, in general, to the whole life of Jesus.

2. *He healed them all.*—By healing their sick, He restored the people generally. Living connection between the healthy and the diseased.

3. *And charged them.*—This does not refer to their keeping the place of His residence secret, but to the duty of reserve in publishing His deeds and dignity as the Messiah. He was desirous of arresting for a time an open rupture between His carnal followers and His enemies.

4. *That it might be fulfilled,* Isa. xlii. 1.—Freely quoted from the original Hebrew. The expression, עַבְדִּי יְהוָה, in the second portion of the prophecies of Isaiah, must refer to the Messiah. As the idea of a personal Messiah had been clearly expressed in the first portion of these prophecies, the hermeneutical rule here applies, that a biblical doctrine can never pass from a definite to a more indefinite form. The interpretation of the Sept., applying the term to Jacob and Israel, only shows the peculiar Alexandrian tendencies of the translators. Possibly they may have been misled by the expression in Isa. viii. 14, although even there the terms, Jacob and Israel, should be taken in an ideal rather than a literal sense. The Chaldee Paraphrast and Kimchi apply the passage to the Messiah (comp. Isa. xi. 1, etc.). The prophecy reads as follows: Behold My servant, whom I *establish* (place firmly); Mine Elect, in whom My soul delighteth: I have put My Spirit upon Him; judgment to the nations (Gentiles) shall He bring. He shall not cry, nor be loud (lift up the voice, strain); and He shall not cause His voice to be heard outside (in the street, outside the camp). A bruised reed shall He not break, and the dimly-burning flax shall He not quench: according to truth (unto truth) shall He manifest (bring forth, complete) judgment. He shall not keep back (being wearied) nor (prematurely) break through (רָצַץ, transitorily), till He have planted judgment on the earth: and the isles (the uttermost ends of the earth) shall wait for His law.—This prophecy, then, is a verbal prediction in the strictest sense.

5. *Judgment.*—Decisive final judgment, John iii. 36.

6. *The Gentiles.*—The multitudes which follow the Lord, in disregard of the condemnation of the Pharisees, were an emblem of the Gentiles.

7. *A bruised reed and smoking flax.*—An emblem of the people bowed and broken under the load of traditionalism. The poor

people (or, in general, the poor in spirit, are not to inherit death, despair, and perdition in judgment, but) are to receive from the Lord, both spiritually and physically, a new life.

8. *Till He send forth judgment unto victory.*—An abbreviation and paraphrase of Isa. xlii. 3 (לֶאֱמֶת, etc.) and 4 (עַד־יָשִׂים, etc.). The judgment is to be transformed into a victory of truth, or into an absolute victory. This was implied in the expressions used by the prophet, but is brought out more distinctly in the text of the Evangelist. The word ἐκβάλῃ indicates great power, overcoming all resistance.

9. *In His name.*—In the original לְתוֹרָתוֹ. The Sept. renders it as in Matthew. The name of the Messiah implies the principle, the summary of His doctrine. Meyer: "The Gentiles will trust, on the ground of what His name as the Messiah implies." This view is supported by the use of the dative, τῷ ὀνόματι.

DOCTRINAL REFLECTIONS.

1. The breach between the Messiah and His people widens. The King is rejected, and His sufferings approach a crisis. This implied, at the same time, a breach between the enemies and the adherents of Jesus in Israel, which in turn typified that which would ensue between unbelieving Israel and the believing Gentiles. On this occasion, the peculiar manner in which Jesus was to administer His kingly office appeared more clearly than ever before. He might now have manifested Himself as Judge, broken the bruised reed and quenched the smoking flax. But, instead of that, He retired, and adopted a more private mode of working, in anticipation of His full and final sufferings: Accordingly, the Evangelist most aptly applies the prediction of Isaiah to this period of retirement; because, while characteristic of the activity of Jesus generally, it referred specially to this year of persecution.

2. Christ fled *for* His enemies, while He retired from them. His was not the flight of fear. He always addressed Himself only to those who were susceptible—*i.e.*, to those who laboured and were heavy laden—not to judge, but to save them.—The time for His final sufferings had not yet come; there was still ample room for active work, although of a more private character. On this ground He now retired, and dwelt chiefly with the poor people, among whom also He displayed the greatest number of His miraculous deliverances.

HOMILETICAL HINTS.

Christ's retirement from His enemies a solemn sign,—1. not of fear or weakness; but, 2. of power, of wisdom, of compassion, and of judgment.—The Lord can never want a Church.—Jesus; or, perfect patience amid an impatient world.—The patience and meekness of Jesus as predicted by the prophets.—Christ the Elect of God.—Christ the Root of the elect.—Patience, endurance, and perseverance, the evidence of election.—The Elect the servant of God.—God's beloved Son His perfect Servant. 1. As Servant, the Redeemer of the world; 2. as Son, the ground and object of the world's redemption.—Christ the true Friend of the people.—Jesus the Saviour of nations.—The patience and meekness of Christ overcoming the world.

Starcke.—Quesnel: It is good sometimes to remain concealed with Christ, whether it be from humility or from necessity.—Jesus Christ above all the Servant of God, and alone worthy to serve Him.—Oh, how lovable is meekness in the servants of Christ! He who loves strife and debate cannot be His.—*Zeisius:* Christ in the form of a servant, Phil. ii. 7, 8.—In Christ alone dwelleth all the fulness of the Spirit; and from Him only can we receive, and grace for grace.—Let our courage never fail, truth must prevail.—Christ the hope, not only of Israel, but of the Gentiles.

Heubner.—A spirit of boastfulness is apt to creep even into the service and ministry of the Gospel, when our zeal is more concerned for ourselves than for the Lord. In that case, the fruit will not be lasting.—Where there is even a germ of good, there is still hope.—The bruised reed,—a soul bowed down under a sense of sin. Smoking flax,—a soul in which a spark of the Divine life is still left.

3. *Miraculous healing of a demoniac, blind and dumb. Blasphemous accusation of the Pharisees, that Jesus was in league with Beelzebub; and reply of Christ about the blasphemy against the Holy Ghost. The Pharisees seek a sign from heaven; but Jesus promises them a sign from the deep, and announces the impending spiritual doom of an apostate and unbelieving race.* (VERS. 22–45.)

22 Then was brought unto Him one possessed with a devil, blind and dumb: and He healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the son of David? 24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub, the prince of the devils. 25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: 26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? 27 And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. 28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. 29 Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. 30 He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad. 31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. 32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. 33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. 34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. 35 A good man, out of the good treasure of the heart, bringeth forth good things: and an evil man, out of the evil treasure, bringeth forth evil things. 36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. 37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned. 38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from Thee. 39 But He answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: 40 For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth. 41 The men of Nineve shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. 42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. 43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. 44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. 45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

CRITICAL NOTES.

1. *Chronological arrangement.*—Luke relates these addresses imperfectly, and in another, but apparently more correct, order. This section manifestly describes the close of the public ministry of

Jesus in Galilee, and the open breach between the Lord and the pharisaical party in that province, corresponding to the conflict in Jerusalem, related in chs. xxi., xxiii. Ch. xiv. records a prior event; and the two conflicts related in chs. xv. 1 and xvi. 1 form only the conclusion of the contest which was now opening. After the festival of Purim, the pharisaical party in Galilee had received instructions from Jerusalem to persecute the Lord. This behest was obeyed, though in a coarser manner than by the chiefs in Jerusalem. The former private accusation, that Jesus was in league with Satan (ch. ix. 34, comp. x. 25), was now publicly and boldly brought forward. "The resemblance between this occurrence and that recorded in ix. 32, is not owing to the circumstance that different facts are mixed up (Schneckenburger), nor to a traditionary embellishment of one and the same history (Strauss, de Wette). The two events are in reality different, though analogous: the former demoniac was dumb, while this one is both dumb and blind; which latter circumstance Luke does not record." Meyer.

2. *One possessed with a devil, blind and dumb.*—Not blind and dumb by nature, but by demoniac possession. To relieve one so fearfully under the power of the enemy, was a signal miracle, especially as the Pharisees watched Him with unbelief and in bitterness of heart.

3. *Is not this the Son of David?*—The people were here on the point of openly proclaiming Jesus as the Son of David, or the Messiah. But they were prevented by the hierarchical party, who now came forward with their blasphemous accusation. *This* (significantly put first)—"this fellow"—should it be *this* fellow? *This one* does not cast out devils, etc. We have already shown that the term *Beelzebul* is equivalent to, *the prince of the devils;* hence the latter expression (ἄρχοντι, without an article) serves as explanation of a name invented by them, probably with reference to Beelzebub, the god of the Philistines.

4. *If Satan cast out Satan.*—Meyer rightly argues against the rendering, if one Satan cast out another. "There are many demons, but Satan alone is the chief of them. Hence the charge implied, that Satan was represented both by the demon who possessed the individual, and by the demoniac exorcist; or, that in reality he cast himself out. In the same sense Christ employs also the simile of a city or house divided against itself. Not that He denied that discord prevails in the kingdom of darkness; but this does not amount to an absolute breach, or to complete self-negation,

which would necessarily lead to immediate annihilation. On the other hand, it is to be observed, that the kingdom of Satan had been of long standing, and hence must possess a certain measure of unity and consistency." The argumentation of Jesus was based on the distinction between this relative and an absolute division in the kingdom of Satan, and not, as de Wette supposes, on transferring the principles of the kingdom of light to that of darkness. Meyer is also right in suggesting, that the supposition of the Pharisees, that Satan might in this instance have damaged his own cause, is refuted by the constant antagonism waged between Christ and the kingdom of darkness. Besides, it deserves notice, that Christ here claimed to cast out, not merely individual demons, but Satan himself.

5. *Your children, i.e.*, in a spiritual sense, your disciples, Jewish exorcists, Acts xix. 13.—*Ex concessis.* On the exorcism of the Pharisees, see Ammon, Leben Jesu ii. p. 151. "In the schools of the Pharisees a so-called higher magic was taught, by which demons were to be expelled and drawn out of the noses of persons possessed, by means of certain roots, by exorcism, and by magical formulas, supposed to have been derived from king Solomon." Joseph. Ant. viii. 2, 5; de Bello Jud. vii. 6, 2.—It were an entire misunderstanding, with Gerlach, to apply the expression, "your children," to the disciples of Jesus. Nor is there any ground for apprehending that the authority of the miracles of Jesus might be invalidated by an acknowledgment of Jewish exorcism. Comp. the contrast between Moses and the magicians of Egypt.

6. *The kingdom of God is come upon you* (in the authorized version, "unto you").—As in 1 Thess. iv. 15, so here, the term ἔφθασεν must be taken in its full meaning: It has come upon you in a sudden manner, by surprise, and finds you unprepared. The statement also implied that Jesus stood before them as the Messiah. Thus ver. 28 forms a transition from the defensive to the offensive; while the expression, ἐν πνεύματι Θεοῦ, which refers to the contrast with Beelzebul, serves as introduction to what is afterwards said about blasphemy against the Holy Ghost.

7. *Or else, how can one.*—This is not merely "another argument," but at the same time also a more explicit statement of the idea, that, compared to Satan, Jesus was the stronger, or the Lord of the kingdom of heaven. *The strong man*, with the article—with special reference to the τις, who combats him; but also with a view to the fact, that the preceding explanation rendered the figure com-

pletely perspicuous. Comp. Isa. xlix. 24.—"And take from him his *instruments*" (in the author. version, "spoil his goods"). Referring to those who were possessed. The casting out of devils implied the binding of the strong man, *i. e.*, a spiritual victory over Satan. No doubt the Lord here alludes to the history of the temptation in Matt. iv. At a later period, Christ had, indeed, to enter on another physical, psychical, and spiritual conflict with Satan, when He was assailed by the enemy in connection with the sorrows and the misery of the world. But His former victory over the temptation from the *lust* of the world, laid the foundation and prepared the way for His later conquest.

8. *He that is not with Me.*—The decisive moment in the impending conflict had come. The idea is further carried out in ch. xxi. 43, 44. On this occasion, however, it was still couched in hypothetical and general language. Still, it evidently applied to the Pharisees and scribes; and any other interpretation overlooks the importance of that decisive moment. (Bengel, Schleiermacher, and Neander apply it to Jewish exorcists; Chrysostom, to Satan, etc.) This is further shown by what follows: *wherefore I say unto you;* viz., with reference to your blasphemy of My Person, by which your enmity appears. Know then what this enmity implies. Stier calls attention to the significant contrast in reference to the disciples, of whom it is said, in Mark ix. 40, and Luke ix. 50, "He that is not *against* us, is *for* us."

9. *All manner of sin and blasphemy.*—*i. e.*, Every sin shall be forgiven to men, even to blasphemy in the general sense, provided they do not progress to blasphemy against the Holy Ghost, but turn from it. Hence, on the supposition of repentance. And thus shall it be in every case—they shall either return or progress to blasphemy against the Holy Ghost. The blasphemy which is still capable of being forgiven, is both a species and an aggravation of general sin. De Wette: "βλασφημία. Not merely blasphemy against God; but, on the other hand, not simply evil-speaking generally, but defaming of what is holy, as, for example, of Christ, the Sent of God." In general, the idea of a malicious attack upon a person, whose fame is calumniously injured (βλάπτειν τὴν φημήν), attaches to the term, blasphemy. Hence, defamation of what is good, noble, and holy, on its appearance in the world, with malicious (lying and murderous) intent. Up to this point blasphemy forms the climax of sin, but of sin which may still be forgiven; because, in his spurious fanaticism for what he deems noble,

good, and holy, a man may overlook and misunderstand even a higher manifestation of it. But blasphemy against the Holy Ghost cannot be forgiven. It is open and full opposition to conversion, and hence to forgiveness. The Holy Ghost, who is here spoken of in distinct terms, is the last and highest manifestation of the Spirit of God, who completes and perfects the revelation of God, and in that capacity manifests Himself in the human consciousness. Blasphemously to rebel, in opposition to one's better knowledge and conscience, against this manifestation and influence of the Holy Spirit, is to commit moral suicide, and to destroy one's religious and moral susceptibility. In fact, this can never be fully accomplished, on account of the infinite contrast between blasphemy and the Holy Ghost. But the approximation thereto implies impending judgment, which extends far beyond the present world into endless existence. Although blasphemy against the Holy Ghost, in its full idea, is infinite, yet blasphemy against the Son of man, or against Christ in the form of a servant, constitutes an approximation to it. Hence the Lord adds, by way of explanation, as approximating to this sin: Whosoever speaketh a word in passing against the Son of man. The person whom, from prejudice or ignorance, a word of blasphemy may escape against Christ—whom in His form as a servant he may possibly mistake—shall be forgiven; but whosoever speaketh (without the addition, "a word")—whosoever speaketh decidedly against the Holy Ghost, etc. In this case, to speak and to blaspheme is identical.—Meyer and other critics maintain that the accusation of the Pharisees, in ver. 24, was an instance of blasphemy against the Holy Ghost. But theirs was, in the first place, only a blasphemy against the Son of man, and against the power in which He wrought. In committing this sin, they necessarily approximated blasphemy against the Holy Ghost; but how closely (see John vii. 39), our Lord does not express, as appears even from the peculiar warning given them of their danger. In these circumstances, criticism cannot help us in defining the matter more clearly. In the Gospel of Mark, the first statement (about blasphemy) alone is mentioned; in that of Luke, the second (about speaking a word).

10. *Neither in this world;* or rather, in this Æon.—Ὁ αἰὼν οὗτος, עוֹלָם הַזֶּה; ὁ αἰὼν μέλλων, עוֹלָם הַבָּא. See Lightfoot, Wetstein, and others. In the first place, the period before and after His "appearing;" then, secondarily, the contrast between the one and the other order of things, as based on the old and the new era.

11. *Either exhibit, present* (in the authorized version, make).—The term ποιεῖν cannot refer to "planting," as we have here an allusion not only to the tree, but also to its fruit. It must refer to a mental act, or to a representation, and alludes here to the ποιεῖν of the poets. Those who blaspheme are bad and self-contradictory poets. In the strangest manner, they conceive and represent as a poisonous tree (Christ as inspired by Satan) that which only yielded good fruit (casting out of devils). Hence, not in the sense of a declarative judgment—*make* (Theophylact, Erasmus, Meyer, etc.); least of all with exclusive reference to the Pharisees (Munster, Castellio, de Wette); nor yet as equivalent to *put*, or plant, regarding and treating these blasphemies as fruits (Ewald); but in the sense of, *to suppose, to represent* (Grotius, Fritzsche, etc.). The first tree is manifestly intended as an emblem of Christ; the second, of the Pharisees, who manifested their inward state by their outward fruit, or their blasphemy. *For the tree is known by its fruit;* comp. ch. vii. 20.

12. *O generation of vipers.*—The terms in which the Baptist had from the outset addressed the Pharisees (ch. iii. 7), are now taken up even by the merciful and compassionate Saviour. The expression γεννήματα ἐχιδνῶν is closely connected with the δένδρον σαπρόν. Poisonous plants, and a generation of vipers, were the noxious remnants of pre-Adamic times, and hence served as allegorical figures of satanic evil (which are not to be confounded with the thorns and thistles consequent upon the curse). Hence the first symbol of coming salvation was, that the seed of the woman should bruise the head of the serpent.—*How can ye?* etc. The *physical* impossibility that a generation of vipers could give forth what was salutary, served as emblem of the moral impossibility of this moral generation of vipers speaking good things.

13. *For out of the abundance,* the overflowing.—But this abundance is not passive; it is organic, and reproducing itself. With this it may be well to connect the biblical idea of περισσεύειν, *to develop organically.*

14. *Out of the good treasure.*—Another figure in which the heart is represented as a spiritual treasury. Each one can only give forth what he finds in his treasury. The expression, heart, implies the sum-total of all the thoughts, words, and works of a man; in short, his entire spiritual possessions.

15. *Every idle word.*—The term ῥῆμα, in its connection with ἀργόν, meaning *morally useless,* and at the same time hurtful,—

πονηρόν, as some read it. This judgment according to their words, would not exclude that according to their deeds. From Matt. xxv. 31, we gather that the actions of the righteous and of the wicked are sealed by their words. A man's speech, as elucidating, and elucidated by, his life, will serve as a sufficient index of his character in the day of judgment—as Heubner explains it, partly from its wickedness, and partly from its pharisaical severity, which recoils on him who is guilty of it.

16. *Then certain of the scribes and of the Pharisees answered.*—His opponents felt that, in these statements, Jesus had confronted them in His character as the Messiah, invested with royal and judicial authority. Accordingly, they were constrained either to acknowledge or to reject His claims. In this difficulty, some of them tried to tempt Him; *i.e.*, partly in derision, and partly with a lingering desire after the manifestation of a worldly Messiah, they asked for a *sign*, by way of accrediting His claims. No doubt they referred to the chiliastic sign from heaven. Thus we notice here the appearance of a new hostile device, which appears in its full proportions in ch. xvi. 1, just as that which had first appeared in ch. ix. 34 had now been fully brought out. Gerlach and Lisko suggest that these Pharisees were better inclined, and less opposed to Jesus, than the others. But this seems to us ungrounded. In our opinion, they were rather more heinously wicked than the others.

17. *An adulterous generation.*—*Μοιχαλίς.* Theophylact: ὡς ἀφιστάμενοι ἀπὸ τοῦ Θεοῦ. Adultery, taken in a spiritual sense, according to the Old Testament idea, equivalent to apostacy or idolatry: Isa. xxiii. 17. Jesus foreknew that the apostacy of the Pharisees would lead them even to an outward alliance with the heathen in the act of His crucifixion.—*There shall no sign be given to it.* Christ considered His miracles as signs, John xi. 41. The perfect sign of His Messiahship, however, was His death on the cross, and His resurrection. And as the true Messiah was exactly the opposite of the carnal counterfeit which the Pharisees had drawn for themselves, so was the true and great sign of the Messiah the direct contrary to their carnal and unwarranted clamour for a sign from heaven. This applies especially to the solemn call to repentance which His answer contained. The Pharisees sought a sign from heaven, to confirm and to crown with success their own corrupt views and state: the Lord offered them a sign from the deep of the realm of death, to condemn their hypocritical worldliness. Hence the sign of Jonas; *i.e.*, the sign which had typically appeared in

the history of Jonah, ii. 1. *The whale's belly; τοῦ κήτους*, דָּג גָּדוֹל. The expression does not necessarily mean a whale, but any sea-monster. We suppose it was a Hai rather than a whale. Heubner relates an instance of a sailor who was swallowed by a Hai, and yet preserved.—*So shall the Son of man be three days and three nights.* A round number according to the popular mode of Hebrew reckoning, 1 Sam. xxx. 12; although Christ lay only one day and two nights in the grave.—*In the heart of the earth.* 1. In the grave. So most interpreters. 2. In Hades (Tertullian, Irenæus, etc.). Meyer pronounces in favour of the interpretation Hades, on the supposition that it is analogous to *καρδία τῆς θαλάσσης* in Jonah ii., which referred to the depths of the sea. Besides, in Luke xxiii. 43, Christ Himself had designated His death as a descent into Hades.—But we remark, in the first place, that these two things, the grave and the realm of the dead, cannot be disjoined. Secondly, that the Lord frequently uses the term, "earth," in reference to the ancient hierarchical and political constitution of the world. Jonas was only buried in the depths of the sea; Christ, in that of the ancient earth (the grave and Hades), and of the ancient world (its condemnation and contumely). Paulus, Schleiermacher, Neander, and others, apply the expression, "sign of the prophet Jonas," to the *preaching* and *appearance* of the Lord. But this view requires no formal refutation. Such could scarcely have been designated as in any specific sense a sign of the prophet Jonas; not to speak of the fact, that it ignores the explanation furnished in the Gospel of Matthew itself. We do not deny, however, that the expression may contain some reference to the universal mission of Jonas, which constituted him a type of Christ. Jonas was unwilling to preach to the heathen Ninevites, and was buried in the depths of the sea, which is an emblem of the sea of nations. Jesus designed His Gospel for all nations, and was hurled by the Jewish hierarchy into the depth of the earth, and into that of their theocratic and hierarchical condemnation. But Jonas emerged once more to preach repentance to the Gentiles; so Christ also rose to preach the Gospel to the nations.—The circumstance, that our Lord repeats this simile in Matt. xvi. 4, shows that He attached considerable importance to it.

18. *Shall rise—i.e.*, as witnesses in the judgment. "So קוּם in Job xvi. 8."—*Ὅτι, for;* not, because (as in the author. version). —This judgment is that of the Lord.

19. *The queen of the south.*—See 1 Kings x., and the article in

the Encyclops. Sabæa, a district in Arabia Felix. Josephus erroneously represents her as a queen of Ethiopia (Ant. viii. 5, 5). Similarly, modern Abyssinian tradition assigns to her the name of Maqueda, and represents her as a convert to Judaism, and as having had a son by Solomon, whose name was Menilek. The Arabs mention her, under the name of *Balkis*, among the rulers of Yemen.

20. *When the unclean spirit is gone out of a man.*—A simile referring to the state of the Jewish nation, with special reference to the casting out of devils, and to the blasphemy of the Pharisees and scribes, which had just taken place. The man set free from the unclean spirit is an emblem of the Jewish nation as under the sway of Pharisaism. Hence the healing represents the blessed and gracious activity of Jesus in Israel.—The unclean spirit who is cast out walketh through dry desert places—deserts being represented as the habitation of devils, Job viii. 3; Bar. iv. 35; Rev. xviii. 2; Lev. xvi. 21. The wilderness, an emblem of their dwelling-place in another world, of their activity, of their desolation and their banishment into desolation.—He findeth the house empty, swept, and garnished. *Not*, as de Wette has it, the soul restored, but inviting to the unclean spirit,—not being inhabited by a good spirit.—The expression, seven other spirits more wicked than himself, evidently refers to a more full possession by devils,—*i.e.*, to a voluntary and damnable self-surrender to Satan by a wicked life, or to such hardening of unbelief as that of which the Jewish hierarchy and nation were guilty.—*And the last state is worse than the first.* Their former low and miserable estate is followed by moral guilt, and a voluntary surrender to the power of evil,—such, alas! as has been manifested in the history of Israel.

21. From the details of Christ's dealing with the Pharisees, as recorded by Luke, we derive a clear view of His increasing earnestness and directness in reproving them. What in the beginning He had only said to the disciples in the first Sermon on the Mount, and in His instruction to the Apostles, He now publicly repeated, —partly in the hearing of the Pharisees themselves, and partly in presence of all His professing disciples.

DOCTRINAL REFLECTIONS.

1. "From this and other passages of Scripture we learn that the kingdom of darkness has also its head, who serves as a centre

of connection, combining all the isolated forces into common resistance to Christ and His kingdom."—Lisko. See ch. xiii.

2. The position of the Lord with reference to the pharisaical party had now reached that stage of decision when each one must choose a distinct part. This was clearly indicated in the solemn statement,—He that is not with Me (in this conflict) is against Me (and hence on the side of Satan, against whom the conflict is waged); and he that gathereth not with Me (in the harvest) scattereth abroad (is a destroyer of God's harvest).

3. *Blasphemy against the Holy Ghost.*—For a full discussion of this subject, we must refer to works on dogmatics. "In all the legislatures of antiquity, a distinction was made between inexpiable and expiable transgressions. Blasphemy of the Divine name belonged to the former class. If, therefore, there was anything inexpiable and unpardonable under the New Testament dispensation, blasphemy would naturally be the Old Testament symbol of it. Nor can there be any doubt that the Lord had, in *this* respect, warned His hearers against the sin of blasphemy; at the same time distinguishing various degrees of it (Matt. xii. 31; Mark iii. 28; Luke xii. 10). More especially do we gather from the Gospel of Mark, that Jesus here intended to define more accurately, or to give a more correct explanation of, the law of Moses, in Lev. xxiv. In that passage, a punishment was denounced (וְנָשָׂא חֶטְאוֹ) against any blasphemy of the Deity (נֹקֵב אֱלֹהִים), while the punishment of death was awarded to express blasphemy of יְיָ שֵׁם. This distinction between simply punishable and absolutely unpardonable blasphemy (*κακολογία*, 1 Sam. iii. 13, Sept.), was explained by the Saviour, in the Gospel of Mark, in the sense that the *pardonable* sin consisted in blasphemy against Elohim, while, in the Gospel according to Matthew, He applied it to blasphemy against the Divine Messenger, or the Son of man. In both Gospels, however, the unpardonable blasphemy against the *name* of Jehovah, is further explained as being the blasphemy against the Holy Ghost. We cannot, therefore, see sufficient ground for the view advocated by Olshausen in his Commentary, that there were three degrees in the sin of blasphemy—that against the Father, that against the Son, and, finally, that against the Holy Ghost." The following dogmatical points seem to us of special importance: 1. From its very nature, every sin tends towards blasphemy, and every blasphemy towards blasphemy against the Holy Ghost. 2. It is unscriptural to designate blasphemy against the Holy Ghost, as simply and ab-

solutely identical with sin against the Holy Ghost. This mistake has given rise to much distress of mind, and should be carefully avoided.[1] Accordingly, the explanations of the Fathers and of others, that this sin referred to rejection of the Gospel (Marcionism, as for ex. Irenæus), or to denial of the divinity of Christ (Athanasius and Hilarius), or to every mortal sin committed after baptism (Origen), or "duritia cordis usque ad finem hujus vitæ,"—meaning thereby every impenitent death in the judgment of the Church (Augustine), or to the sin of the Pharisees, as recorded in the text (as some modern interpreters have it),—do not exhaust the idea of the passage. 4. We must bear in mind that a complete commission of this sin can scarcely be conceived, since the Holy Spirit would withdraw His manifestations from the blasphemer; and the latter would be staggered, being unable always to perceive the presence of the Spirit of God. (Hence the view of H. L. Nitzsche is not without a measure of truth: de peccato homini cavendo, quamquam in hominem non cadente. Viteb. 1802.) 5. Still, according to the statement of the Lord, and from the very nature of the thing, a man may approach most closely to this sin, even to the insuring of his own certain condemnation. 6. Consequently, this state must be regarded as a hardening of the mind, which leads to, and manifests itself in, blasphemies. We cannot agree with Grashof and Tholuck, in regarding it as merely hatred against what is holy; nor yet with Nitzsche, as decided deadness and indifference. We conceive that these two elements are here combined, since it is impossible to hate the *true life* without complete deadness, or, on the other hand, to be completely dead *to the true life* without hating it. 7. It is necessary to bear in mind that, following the example of the Lord, this warning must be cautiously handled. He only employed it at a season of extreme peril, and in the prospect of that sin. *Heubner:* "The Holy Ghost is referred to in the text rather as a Divine principle than as a Divine Person,—as working on the heart of man in the way of awakening, rousing, and urging them, of all which man is conscious." Still, the complete revelation of the Holy Spirit includes also that of His personal glory; and blasphemy against what is *holy* is closely allied to blasphemy against the *Person* of the Spirit.

[1] The common reply to such doubts is well known. It is to the effect, that he who is guilty of the sin against the Holy Ghost would not feel sorrow for it; and that the fact of such sorrow is itself an evidence that this sin has not been committed.

4. *Neither in this world, neither in the world to come.*—De Wette: "The expression is evidently equivalent to *never*. It is comparatively unimportant, in this respect, whether we understand the terms ὁ αἰὼν ὁ μέλλων of the kingdom of Messiah and of eternity, or only of the latter. But, in order to deduce from it the eternity of future punishments (Olshausen), we would require to take the words of Jesus in their strict literality, while they are evidently a proverbial expression (see Wetstein). Chrysostom saw nothing in them beyond the idea of highest guilt,—or perhaps, more correctly, difficulty of amendment."—But what if this difficulty were here declared absolute, or amounting to an impossibility? Nor must we lose sight of the fact, that there can be nothing general or unmeaning in a declaration which contains some most important dogmatic distinctions. The following ideas are evidently laid down in it: 1. In every sin there is hope of pardon, except in this,—the blasphemy against the Holy Ghost. 2. Pardon may be accorded in the world to come as well as in this world. Comp. 1 Pet. iii., iv. 3. There is no pardon either in this world, or in the world to come, for blasphemy against the Holy Ghost. 4. To blaspheme against the Son of man, is to approximate to this sin; but in how far and how closely, the Lord does not warrant us to say. 5. The decision as to the amount of difference between the damnable approximation to the sin against the Holy Ghost, and that sin itself, belongs to God alone, who rules both in this world and in that which is to come. 6. Even an approximation to this sin leads to corresponding punishment in this world. 7. It is of the utmost importance that this sin should be described as one manifesting itself in a completely hardened state of mind, and in analogous outward expressions. This may be popularly explained as follows: God cannot forgive this sin, because it consists in perfect hardening and impenitence; and therefore *will* He not forgive it. True, such hardening is itself a judgment of God; yet in the sense that its guilt arises from, and depends upon, the moral state of man, and not on any fate or decree connected with time, place, or anything that is external.

HOMILETICAL HINTS.

Opposite effects produced by the glorious manifestations of the Lord, in those who are susceptible, and in those who are opposed to Him: 1. Admiration, indignation; 2. confession, praise—rejection and blasphemy; or, recognition of the power and majesty of God,

and reviling of the Divine revelation as the power of Satan.—The healing of one most fully possessed by an unclean spirit, more easy than the recovery of a hypocrite.—It argues a devilish mind to represent as satanic what is Divine.—Marks of the devilish cunning of the wicked: 1. They impute this cunning to the Holy One; 2. they surrender themselves to this cunning; 3. they are ensnared by the cunning of the Evil One without being aware of it.—The wicked artifice which attempts to represent that which is holy as an artifice, is itself the prey of the worst artifice.—Christ victorious over the calumny of His opponents: 1. In His defence; 2. in His justification and manifestation of Himself; 3. in His accusation of the Pharisees; 4. in His warning.—The consequences of sin.—In what sense can Satan be said to have a kingdom?—Christ the Almighty One, who has bound the strong man.—Any power which the Evil One wields here, belongs not to him of right, but is usurped and arrogated.—Unclean spirits envying and grieving at the happiness of man.—Solemn effect on His people in the world, to the last day, of the indignation of Christ, occasioned by the charge, that He carried on His work in conjunction with Satan.—The great hour of decision between Christ and Israel: 1. How awful; 2. how solemn; 3. how glorious.—The watchword of the Lord: for Me, or against Me.—Agreement between these two watchwords: he that is not with Me, etc., and he that is not against us, etc.—It may have been possible not to recognise the Son of man in the form of a servant, but it is not possible wholly to ignore in our consciousness the Holy Ghost in His glory.—The Holy Spirit glorifies the Son of man, and makes the cause of Christ His cause.—The sin of prejudice akin to, yet different from, the sin of conscious rejection of what is holy: 1. In its motive; 2. in its consciousness; 3. in its object; 4. in its effects.—Blasphemy against the Holy Ghost. 1. In its source: *a.* sin in general; *b.* blasphemy in general. 2. In its gradual manifestation: blasphemy of what is divine, of the Son of man in the form of a servant. 3. In its completion: blasphemy against the highest revelation of God in our consciousness, or against the Spirit of the Gospel which had roused the conscience.—A warning figure of that sin in all its fulness, and of complete condemnation.—The sin of the satanic consequence of pride, when man hardens his mind against the Sun of highest revelation, whose rays penetrate into it.—Spiritual suicide, or the sin unto death (1 John v.), the end of one of two ways: 1. Of hardening; 2. of apostacy.—How the warning against blas-

phemy is to be applied by the children of God: 1. Each one is to beware of it; 2. it is not to be imputed to any one; 3. the tendency to judge others would lead to an opposite course of conduct. (For example, the Pharisees have committed it, but we cannot commit it; heretics, etc., but we the orthodox, etc.; those beyond the pale, etc., but we the priests, etc.; our opponents, etc., but we who are in the right, etc.)—Christ is always the same; and the glorious characteristics of the Gospel appear even when He speaks of blasphemy against the Holy Ghost.—All manner of sin shall be forgiven unto men.—Whosoever speaketh a word against the Son of man, etc.—The sound of the coming Judge in the warning of Christ against the unpardonable blasphemy.—Either represent (*ποιήσατε*): or, the revilers, bad poets.—Blasphemy refutes itself by its contradictions.—The tree is known by his fruit.—If we cannot condemn the fruit, we should not condemn the tree.—If we cannot praise the fruit, we should not commend the tree.—How men may become a generation of vipers in their relationship towards the kingdom of God.—Out of the abundance of the heart the mouth speaketh.—A man's words as indicating his inward state: 1. As being its fruit; 2. as being its spiritual coinage; 3. as being a decisive deed.—The account demanded of every idle word.—How our justification or condemnation may depend on the fugitive texture of our words.—Hypocrisy ever betraying itself by the base coin of its words.—Spiritual forgery the worst, and therefore the most unpardonable, fraud upon the kingdom of Christ.—The demand of a sign from heaven, made on the Lord of heaven, a sign of unbelief and hardening.—The sign of the Messiah from the deep, the highest sign from heaven.—Jonas a type of Christ.—Devout heathens the strongest witnesses against hypocritical Christians.—The queen of the south; or, holy longing in those who inhabit the dark places of the earth.—A greater than Jonas is here, and a greater than Solomon; or, Christ, the Man of sorrows and the Lord of glory, in both respects surpassing all others; or, the glory of the New Testament; or, the combined glory of the preaching of repentance and of the doctrine of life, of deed and of word; or, the Lord going to those who are distant, and those who are distant coming to Him.—Hardening, a sevenfold possession.—The hardening of Israel.—Those who are possessed against their will, in a much better condition than those who voluntarily surrender themselves to be the instruments of unclean spirits.—The worst devils are those who pretend to be the most spiritual.—Lamentable condition of an individual, but especially of a nation,

which renounces and contravenes its spiritual experiences.—The signs of an evil generation.

Starcke.—The tyranny of Satan is great; for he deprives man both of the natural and spiritual gifts bestowed upon him.—*Hedinger:* Christ came into the world that He might destroy the works of the devil, 1 John iii. 8.—Is Satan a king who has a mighty kingdom; then who would not beware of him?—Christ alone is able to destroy the kingdom of Satan, Acts x. 38.—Where the Spirit of God is, there also is the kingdom of God, Rom. xiv. 17.—What concord hath Christ with Belial? 2 Cor. vi. 15.—*Majus:* The divinity of the Holy Spirit appears also from this, that the sin against Him is unpardonable, Heb. iii. 10, 11.—*Osiander:* Ministers should speak with caution of the sin against the Son of man, and of that against the Holy Ghost, lest tender consciences be frightened and cast down.—*Majus:* The tongue must be bridled lest it sin, James iii. 5.—We frequently attach too little weight to our words.—*Hedinger:* Faith does not require palpable evidences.—*Zeisius:* The word of God is sufficiently confirmed by miracles.—(With reference to Jonas): Christ the centre of all Scripture.—Christ the fulfilment of the Old Testament.—The humiliation and the exaltation of Christ prefigured in the Old Testament.—*Quesnel:* The resurrection of Christ the greatest miracle, and the seal of His mission, 1 Cor. xv. 16.—The example of the Ninevites.—*Canstein:* Those who are nearest to the Gospel often despise it most; but thereby they condemn themselves, so that they are without excuse, Heb. ii. 2.—*Cramer:* We must be ready to follow the word of God, even though it should be necessary to leave our country.—Sinner, be ashamed to open your heart to the unclean spirit, when the pure and Holy Spirit should and would possess it, 2 Cor. vi. 16.—*Hedinger:* Away, false security; though driven out, the devil may return in greater force.—Let him who has escaped take care lest he be ensnared again.—Those who invite the devil to take them, garnish the house of their heart for his reception.—The more frequently man resists the grace of God, the worse does he become, 2 Pet. ii. 22.

Lisko.—*The Ninevites:* There only a prophet, but here the Son of God Himself: there only a call to repentance, but here the announcement of mercy, and the gift of grace to repentance: there repentance, here impenitence, and hence the punishment which they escaped by their penitence, Luke xi. 32.—*The queen of the south:* She came from a far country, despite the difficulties in the

way, while here they reject what is pressed on their acceptance; yonder longing and faith, here satiety and unbelief; yonder Solomon, here Christ, with His infinite wisdom.

Gerlach.—A man's words are the evidence on which he is to be tried before God.

Heubner.—One stronger must come, viz., Christ, by whom we can do all things.—Neutrality, in matters of religion and of faith, will receive the severest condemnation.—Sin a poison.—The heart and the mouth cannot be separated.—The mouth betrays the heart.—An evil treasure a wretched possession.—A good treasure is inexhaustible.

4. *Even the mother and the brethren of Jesus now hesitate. But this hesitation affords the Lord an opportunity of calling attention to His spiritual and royal generation, in which they also were included.* (VERS. 46–50.)

46 While He yet talked to the people, behold, His mother and His brethren stood without, desiring to speak with Him. 47 Then one said unto Him, Behold, Thy mother and Thy brethren stand without, desiring to speak with Thee. 48 But He answered and said unto him that told Him, Who is My mother? and who are My brethren? 49 And He stretched forth His hand toward His disciples, and said, Behold My mother and My brethren! 50 For whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother.

CRITICAL NOTES.

1. *While He yet talked to the people.*—The transaction probably occurred at Capernaum, in some public place near to a synagogue (Mark iii. 20, 21). The words, "*they stand without*," only imply that the Lord was surrounded by a dense crowd of people, and that His mother and brethren stood outside of it. But it clearly shows that Christ was not in His own house. The healing of the demoniac, and the address to the Pharisees and scribes which followed, closing with the simile about the demoniac generation of His time, occurred then and there. His mother and His brethren now appear to speak unto Him. The event is more fully recorded in the Gospel according to Mark. The occasion was as follows: "The news spread through Capernaum with great rapidity, that Jesus had, in presence of all the people, broken with the pharisaical party; that He had been condemned by His enemies, against whom He had denounced the most awful judgments, and who were now

encompassing His death. The crowd of heartless worldly-wise politicians would add, in the complacency of their own wisdom, that it was madness to risk such a conflict. Probably it was soon suggested that He must be beside Himself. These reports would speedily reach His family, and alarm them not a little. We may either assume that they were now really staggered as to His position, and that they really believed that He was beside Himself, and that it was their duty to prevent further exposures (Olshausen). But in that case, their state of mind were deplorable indeed. On the other hand, however, we may also assume that from prudential motives they pretended to credit the popular rumour, in order, under this pretext, to withdraw Him from a danger which in their judgment He did not sufficiently appreciate. In our opinion, there are sufficient grounds for adopting the latter view. They do not press through the crowd, nor lay violent hands on Him; they send a respectful message, and patiently await His answer. Besides, we find that some time afterwards the brethren of Jesus are not of opinion that He should not work at all, but rather ask Him to transfer the scene of His operations from Galilee to Judea, and openly to come forward before all the world (John vii. 1, etc.). In this light the conduct of His family must be viewed. Their unbelief consists not in doubting Him, but in imagining that it was theirs to preserve and direct Him by their worldly policy" (Leben Jesu ii. 2, p. 834). Meyer is therefore mistaken when he maintains that the mother of Jesus was, at the time, not decided in her faith. Such instances as the later suggestion of His brethren (John vii. 1), the history of Peter (Matt. xvi. 33), that of Thomas (John xx.), nay, that of all the disciples, prove that during the period of spiritual development prior to the Feast of Pentecost, there were seasons when even believers might for a time be unbelieving, *i. e.*, self-willed, and deficient in the spirit of full self-denial. The announcement of the mother of Jesus led to that exclamation of a woman in the crowd recorded in Luke xi. 27. Manifestly the circumstances are identical—in both cases we have the simile about this generation, and the demand of a sign. When, by His reply, Who is My mother? Christ had overcome the temptation from that source, He was invited by one of the Pharisees, as stated in Luke xi. 37. Details are furnished in the Gospel by Mark. The crowd was so great, that there was no leisure so much as to eat bread (ch. iii. 20); or, as we understand it, quietly to return to His home. A Pharisee, whose house was close at hand, took occasion to invite the Lord,

—no doubt with a malicious purpose. No sooner had Christ sat down, than the Pharisee immediately reproached Him with omitting the customary washings. Probably the Pharisees present at the meal were desirous of employing this opportunity for their wicked devices against the Saviour. But the Lord addressed them in language of even more solemn and conclusive warning (Luke xi. 39) —the main ideas being afterwards further developed and applied in His last address to the Pharisees at Jerusalem. In the midst of these machinations of His enemies, vast multitudes of people gather around (ch. xii. 1); Jesus is soon restored to His disciples; He continues His warning address against the Pharisees; and having refused a request to settle a dispute about an inheritance (ch. xii. 13), He betakes Himself to the shore of the lake, where He delivers (at least some of) His parables concerning the kingdom of heaven (Matt. xiii.).

2. *Thy mother and Thy brethren.*—Meyer holds that the latter expression implies that they were His uterine brothers; but an analogous argument might be derived from the term, father, in Luke ii. 48. The only legitimate inference from the Jewish use of language is, that they were His legal brethren, no matter whether they were uterine or merely adoptive brothers. For the arguments in favour of the latter view, we refer to the article *Jacobus*, in Herzog's Real Ency.

3. *Upon His disciples* (in the authorized version, *toward* His disciples).—Here the disciples in the wider sense. Jesus here places spiritual above carnal ties. His relatives are set aside, in as far as, for the moment, they had turned from the obedience of discipleship; but they are included, in as far as, by grace, they are enabled to stand fast in this temptation. Thus the Lord guards His position, the sanctity of His calling, and the holy effect of this grand moment, which would have been destroyed by worldly prudence. At the same time, He also watches over the faith of His mother and of His disciples, and gives a living example how everything else is to be subordinate to the Divine calling. Bengel: Non spernit matrem, sed anteponit patrem.—There is nothing in the text to warrant the supposition of Ebrard, that the announcement of His mother and brethren was made use of by some cunning enemies, in order to interrupt His denunciations; nor in that of Meyer, that in all probability Jesus did not admit them to His presence. But the latter critic is right in controverting the idea of Chrysostom, that this message was a piece of ostentation on the part

of the relatives of Jesus. *Lisko:* Perhaps the presence of His family was announced for the purpose of showing that one who had such humble relatives could not be the Messiah. But we see nothing to warrant this view. Besides, the announcement was made at the request of the mother of Jesus.

DOCTRINAL REFLECTIONS.

1. With the position here assigned to the mother of Jesus, we may contrast the decree of Pope Pius IX. about the Immaculate Conception of Mary. Like John the Baptist, she wavered—no doubt, partly from deep attachment to her son; but, like him, she was upheld by the strong hand of Jesus.

2. Gregory the Great: To announce the Gospel is, so to speak, to become the mother of the Lord; for thus we bear Him anew. Comp. especially Rev. xii. 2. The Church as bearing Christ. Every Christian, as priest, declaring Christ and bearing Him, figuratively the mother of Christ; as following Him, and manifesting the same mind, His brother; as receiving and receptive, His sister.

HOMILETICAL HINTS.

Let us never imagine that we can preserve the cause of God by worldly policy.—Sad state of mind of those who fancy they must preserve the cause of God by worldly artifices or other worldly means (the staying of the ark, etc.).—The chosen handmaid wavering in the hour of temptation.—Wherein the natural kindred of Jesus differ from His spiritual family. 1. According to His human descent, He springs from the former; according to His Divine dignity and mission, the latter springs from Him. 2. The former may misunderstand Him; the latter is founded in knowledge of His glory. 3. The former was saved, as belonging to the latter; while the latter occupies a place of equal intimacy and affection with the former.—The Holy Family of Jesus.—Meekness of Jesus, in that He is willing to be born in the children of His Spirit.—He that doeth the will of My Father, etc.; or, the servant of God, Christ's kinsman.—Jesus the Saviour of Mary,—the Saviour of all the elect,—the Mighty One, who upholdeth all that fall.

Starcke.—Friends and relatives are oftentimes in need of anxiety about those near and dear to them.—Public duty must always take precedence of domestic obligations.—We must not be detained or hindered by intercourse even with our best friends.—*Menger:*

We know not Christ after the flesh.—*Cramer:* By faith we are as closely related to Christ as if we were of His kindred.—*Osiander:* Man's highest nobility consists in having been born of God, and being the friend of Christ, 2 Pet. i. 4.

Gerlach.—The bonds of earthly affection must be renounced, if they stand in the way of the progress of the kingdom of God.

Heubner.—Care for relatives and nepotism have made more than one *Eli*, 1 Sam. iii. 13.—Behold how wide the heart of Jesus is!

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